NEIGHBORS

STUDIES IN IMMIGRATION FROM THE STANDPOINT *of* THE EPISCOPAL CHURCH

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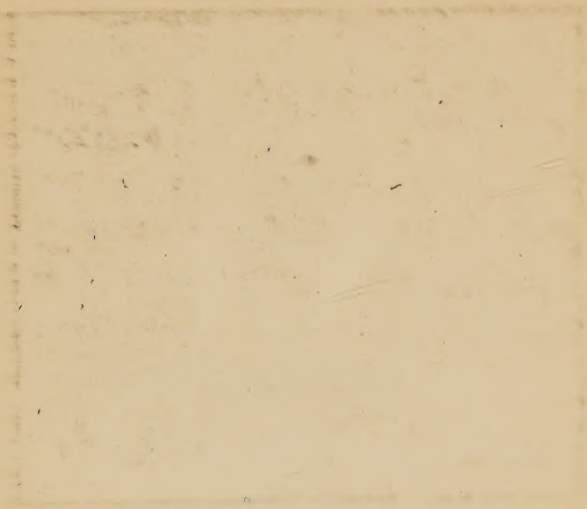

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PREFACE

Interest in certain features of immigration is no new thing on the part of the Episcopal Church. Only recently, however, has the general subject presented itself as a problem, to the solution of which the Church must address herself speedily and in earnest. At the meeting of General Convention in St. Louis in 1916, on the initiative of the House of Bishops, acting upon a memorial from the Province of Washington, a resolution was adopted recommending to the Board of Missions that it establish a Department of Immigration under a special Secretary, and that it obtain and publish information on the subject with the view of instituting systematic Christian work among the immigrants, in cooperation with diocesan and parochial authorities.

In pursuance of this resolution, the Board of Missions at its meeting in May, 1919, voted to establish such a Department, and named as Secretary, the Rev. Thomas Burgess of Athol, Mass., who had previously served as Director of the "Committee on Various Races" of the Province of New England, an organization which has done much notable work on this subject. By an interesting coincidence, it had already been decided by the Educational Department of the Board

of Missions to recommend to all mission-study classes in the year 1919-20, the topic of the Immigrant, as following logically the topic of Domestic Missions studied during 1918-19.

The first task was to procure an adequate textbook, and it became at once apparent that, while the number of books dealing with the general topic is very great, there was not one which approached the subject from the standpoint of a religious Communion at once Catholic and non-Roman. Under these circumstances the Educational Department was fortunate enough to secure the cooperation of a number of experts in this field of missionary enterprise, and the present volume is the result.

The book is not intended to be a compendium of information regarding the various races which compose the mixed population of the United States, nor does it pretend to deal with every racial unit to be found in the stream of immigration. It is merely what it professes to be—a textbook for use primarily by members of the Episcopal Church, and it is therefore no more than a collection of studies of those racial groups which are ecclesiastically most closely akin to the Anglican Communion, or which, for other reasons, appeal peculiarly to the active sympathy of members of that Communion.

It will be noted, possibly as a ground for criticism, that a large amount of space is given to the consideration of certain immigrant races among whom, by reason of their ancient Catholic heritage and affiliations, the Episcopal Church can have no technical missionary work, except on behalf of individual members who

may have lapsed altogether from the Faith. Toward such ecclesiastical groups the Episcopal Church has only a mission of sympathy and support; but in order to fulfil this mission, some degree of mutual acquaintance is necessary. It is hoped, therefore, that the present volume, insofar as it treats of races which share the Catholic Faith and Order, may serve as a letter of introduction passing between near relatives hitherto insufficiently acquainted with one another. This is surely well worth while even though there be no possible ground for technical missionary work on either side. Such are the immigrants representing the Eastern Orthodox Church, between which and the Anglican, the bonds of sympathy are increasingly strong and lasting; the Italian immigrants who drift all too readily from their moorings within the Roman Church and yet find it difficult to cast anchor permanently among the Protestant Communions; the Scandinavians who are of our own reformed ecclesiastical lineage; and finally that ancient, though only recently recognized racial unit, the Czecho-Slovaks who, alike through their past religious history and their present dire need of an ordered, sacramental, religious faith, make a special and peculiar appeal to the Episcopal Church. It is these races upon which attention is focussed in the present volume of studies.

Again it must be evident that no book dealing with social relations from a new point of view in times of unprecedented confusion and readjustment such as the present, can escape the charges of incompleteness and misstatement. The compilers must, therefore, on the one hand, beg the indulgence of those whose labors

appear to have been overlooked; and, on the other, urge upon those who use the book the advisability of correcting the text in the light of the most recently current events.

In conclusion the Editor desires to express his profound gratitude to those whose skillful and willing labor has made this volume possible. To the Rev. T. J. Lacey, Ph.D., of Brooklyn, whose expert knowledge of the people of the Near East is evident in the chapters dealing with those races; to Miss Lilian M. Skinner, of the Diocese of Rhode Island, special diocesan worker among Italians, who prepared the chapter dealing with that race; to the Rev. J. Gottfried Hammarsköld, D.D., of Yonkers, N. Y., indefatigable worker among his Swedish compatriots and writer of the chapter on the Scandinavians; to the Rev. Robert Keating Smith, of Westfield, Mass., expert student of the Czecho-Slovaks and allied peoples; to the Rev. Thomas Burgess, whose wide acquaintance with the problem of immigration has made invaluable his constant advice and assistance,—to all of these the special thanks of the Church are due. In addition, the Editor would express his thanks to the very large number of Church people—Bishops, priests, and laymen—who, through personal visits and correspondence, have given him much valuable information. In this connection, the Editor would especially mention members of the Italian Priests' Association.

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NOTE. *A list of books suggested for collateral reading in connection with each chapter, will be found in the Appendix, Note A.*

CHAPTER I

IMMIGRATION AND CHRISTIAN DEMOCRACY

"No more strangers and foreigners, but fellow citizens . . . and of the household."

THERE are certain fundamental ideas which should be kept in mind by any one who is desirous of studying the great problems which we group under the term *Immigration,* and of helping the Church and the State to solve them.

The Ideal of Democracy

The people of the United States are thrown together into that form of political and social organization which we call a *Democracy*—a form of government in which, ideally, all the people share all the time, and must do so, either directly or by their elected representatives. It is evident, however, that no such ideal democracy has ever yet been realized. There exist, in every society, imperfectly developed individuals whom society, with reason, debars from having a voice in the government. Others there are, unfortunately, who, though qualified to discharge this responsibility, see fit to disregard it, to shift the burden to the shoulders of those less fitted to assume it—often a minority of society. Just in so far as the more fit leave to the less fit the task of government, will democracy be a failure.

This, then, is our first point. *In order even to approximate our ideal democracy, every individual must be made as fit as possible to have a voice in the government; otherwise there can be no united action toward the highest ideals.**

The Individual Made Fit. Unity

We spoke above of the people of the United States as being "thrown together." The expression was used advisedly. Individualism and sectionalism, divided interests, social distinctions, religious sectarianism, racial differences, discordant conceptions of freedom, diverse ideals—all these have been divisive factors in our national life, and they remain so today. But none of them are features of an ideal democracy. In order to attain that ideal, everything which tends to divide men into opposing camps must be eliminated.

But how is this end to be attained? There can be but one answer—Education. The Bishop of Oxford has said that an educated man is "one whose intellect is trained to co-operate in the purpose of human progress." This surely implies united action toward an ideal aim. *Unless education results in the development of high ideals, and spurs men to united and determined effort to realize those ideals for the sake of the community, education is a failure.* This is our second point.

Education as a Factor

"United action"—"High ideals." Let us consider those phrases for a moment. Possibly the greatest unifying factor in the development of democracy in the United States has been the public school system. The people of the United States are scattered over a

*See Appendix, Note B.

A GIFT TO AMERICA

OF AN OLDER WORLD

vast area; concerted thought and action are difficult to secure; but, in a very remarkable degree, the American school system has succeeded in unifying thought and influencing conduct. War has unquestionably had a similar result. The Civil War produced at least sectional unity; the recent war evoked national unity. But on the whole it is primarily to universal education that we must look for any widespread and abiding unity. To the public school, more than to any other single agency, we owe the assimilating and unifying power of America as exerted upon immigrant peoples. It is incumbent on us, therefore, to see that the Immigrant is brought, in every helpful way, into the closest and most sympathetic relation with the public school, not only as a matter of obligation imposed but of a privilege conferred. In many places the school building can be made to serve as a community centre where American and foreigner can meet together, and learn to know one another better to the promotion of greater unity of purpose. Ways in which such a plan could be made helpful and effective will readily suggest themselves.

Unity and Idealism

But, after all, unity, merely as such, is of no great value. Everything depends on the question of why unity is desired—what it is proposed to accomplish by means of it. An Amalgamated Association of Anarchists or a Bounden Brotherhood of Burglars might be models of unity, but a well-ordered society would inevitably frown upon their efforts to make their unity effective. Evidently unity must be sought for, if at all, in order that some worthy aim may be attained—an aim of value to

the community. It is just at this point that the American system of public education reaches its limitations. It does succeed in producing a certain degree of national unity and loyalty, but this is not a unity based upon Christian faith and practice. It does stand for certain ideals in national life, but, from the Christian standpoint, these are not the highest ideals. The Assistant Attorney General of the United States voiced a fundamental truth when he said recently, "Government becomes more nearly perfect as it approaches Christianity," and the now famous phrase that the Church's function in the world today is "to make Democracy safe for the world," is but a striking statement of the fact that only as Democracy becomes permeated with and directed by the principles of the Gospel of Christ is it safe for the world's acceptance. We may go farther and say that since Democracy is based upon the responsibility of every member of society in good standing, to share in the government, *no Democracy is ideal or safe until the life and action of every citizen is guided by and founded upon Christian faith and practice.* For Christian faith and practice include more than the mere setting forth of ideals; they make possible their realization. The Church of Christ is not only an instrument of education, it also makes accessible to men the God-given help they need —the supernatural power, the sacramental life, without which they cannot fulfil their ideals.

Education and Religion

It follows that, in an ideal Democracy, religious and secular education must progress with equal steps—Church and State must cooperate in producing a Christian citizenship. This has

a very direct bearing on what has thus far been said. If an individual has made himself unfit to have a voice in the government of his country, it is evidently the task of Church and State acting together to restore him, by means of training and education, until he sees, and desires to follow, this ideal. In like manner the Church and the State must see to it that the citizen indifferent to the claims of citizenship, is brought to a realization that the responsibility which the State offers him, it is his duty, both as a Christian and as a citizen, to accept.

Neither the Church alone nor the State alone can produce the ideal citizen or, consequently, the ideal Democracy. The action of both, as distinct forces, yet cooperating as one, is necessary. This is the fourth fundamental idea constantly to be borne in mind.

Once these general principles are accepted, we begin to see how vital is the relation between the American citizen and the Immigrant. Time was when the word "American" could be defined with a fair degree of accuracy in terms of racial affiliation. In the early days of the Republic, the nation was practically of one and the same stock. The Dutch colony of Manhattan Island represented, it is true, a diverse element, but it did not long remain as a separate entity, being soon absorbed in the larger mass of Anglo-Saxon life. The youthful nation was a bit of England transplanted to a distant land, and English it remained in its conception of the meaning of law, of freedom, of democracy; even its religious affiliations, notwithstanding Puritanism, were largely with the mother-Church of England.

Meaning of "American"

It was an Anglo-Saxon race which, with stern doggedness, gained and held a precarious foothold on the rocky coast of New England and on the banks of the James River; it was Anglo-Saxon unrest and energy which drove the settlers ever westward to gain new territory for themselves; and when the new nation faced the task of defining its independent national life, it was in terms long familiar to the Anglo-Saxon mind that it defined them.

Racial Assimilation

For a century or more the American people were left to develop their national life and ideals with but slight help or interference from the outside. Then, slowly at first, but in ever increasing volume, the tide of immigration swept in, until today America has become the centre of assimilation for the races of the world. That she has, up to the present time at least, been able to meet the situation, to absorb into her national life the inconceivably diverse elements of immigration, to assimilate them in any wholesome manner and without any very distressing symptoms of national ill-health, is the miracle of modern social history. Nevertheless it is a fact that these elements remain diverse, and that the word *American* can less and less be defined in terms of one, or of even a dozen, racial units. The whole world, civilized and uncivilized, white, black, red, and yellow, is contributing to the making of the twentieth century American.

"Americanization"

It is important, therefore, to consider rather carefully what we would like the result to be. It has long been the fashion to speak of this country, in its relation to immigrant peoples, as a

"melting pot," into which are poured various materials which can and should be completely fused and altered, losing all of their distinctive qualities, in order to be recast, as a new substance, in some definite and prescribed mould. Obviously, however, there is no such mould, nor can individual or racial personality be so treated without loss. Whatever be that composite personality which passes or shall pass for the "twentieth century American," he will be incomplete unless the Italian has contributed something essential to his make-up, the Swede something else, and so on through the whole list. Nothing could be more fatal than for us to imagine that there exists a perfect type known as "the American citizen"; that it is superior to all other national types; and that only as the latter are conformed to that imaginary type will they become of value to this nation. This, of course, is the purely German conception of patriotism, and apparently is back of much of our thinking in connection with that greatly overworked and ill-defined word "Americanization." To many of us the word means the attempt to squeeze material which can not be moulded into a mould which does not exist. After all it is a *process* which should be our chief concern, rather than a *result.* It is more important for us to learn to recognize at sight the racial traditions, ideals and aspirations of an Immigrant, and to help him in the process of retaining and developing those which are the most worthy of preservation, than it is to stand aloof from him, holding up the figure of an imaginary American citizen and calling upon him to lay aside his own inherent qualities of personality and, in the interests of

"Americanzation," to conform forthwith to the standard. The "melting pot" idea, with its suggestion of uniformity and a standard common mould, is a dangerous starting point. We shall reach wiser conclusions if we think of America less as a "melting pot" and more as an assimilating organ receiving living materials, and by a selective process, building them up into a living body.* An image of this kind will tend to make us very careful of the *processes* which we see going on about us, and less concerned perhaps with the *result*. How best can we assist the divine Architect in selecting, testing and fashioning His materials, that from them may be built a fair home for all His people, a temple fit for His in-dwelling? This is the most momentous question which faces every American citizen. Upon the answer, given in terms of personal responsibility, depends our very existence as a nation.

Naturalization —A Process

But this is not all. The case might be different if we were willing to admit this vast stream of immigrants, and permit them to share our national life without sharing American citizenship, or if they themselves were desirous of this. But even this is obviously impossible. Were such a policy adopted it would inevitably result in establishing, in our very midst, groups of races, extraneous to our national life, differing from us and diverse one from the other, in tradition, ideals, religion and language. Such a situation would be intolerable. National unity would forever become impossible. Fortunately, however, the desire of an ever-increasing number of

*See, Horace J. Bridges, *On Becoming an American*, Chapter VIII.

immigrants is to unite themselves with us as soon as possible by becoming naturalized. Under these circumstances there is only one course open to us—to bend every energy, to exhaust every resource, whereby the alien, from the moment of his landing at the port of entry, may be brought under the influence of American customs and ideals, to the end that by the time he is technically prepared for citizenship, he may be fit to assume the proper responsibilities of true citizenship.

Factors in the Process

This, of course, is the final and desirable *result;* but the *process* is not so easily defined. This stranger from another land brings with him more than he carries in his bundle. As has already been said, he brings racial characteristics, historical traditions, national customs, aspirations and ideals. These must be permitted expression, if only that the possessor himself may come to learn just what of these spiritual possessions may well be encouraged to survive for the sake of the land to which he is come, and what may better be abandoned. Especially is this true of his most cherished possession—his native language. It is certainly debatable how far and how rapidly the Immigrant should be led to discard his accustomed speech. That he should be forced to, is surely intolerable. The ultimate aim for the Immigrant is undoubtedly unity with the nation, not only in external obedience to law, but in speech, dress, habits of thought, aspirations and aims; but the most loving care must be exercised lest in the process of attaining this aim, much of infinite value to him and to us be crushed and irretrievably lost.

The Result

To know the Immigrant as he is, to understand his ideals and aspirations, to learn something of his religious affiliations, to familiarize ourselves with the land whence he came—its history, its social and political structure; nay, more, even its physical features and its climate—and all this in order to meet him with full sympathy and to help him, most efficiently and speedily, to adapt himself to new conditions and to find his proper place in the structure of American life—this is our task. Upon its successful accomplishment depends the question whether the Immigrant is to remain an alien—a menace to the ideals and the unity of American life; or as God Almighty intended him to be, a factor in the upward development of our nation, and of human progress.

The Immigrant and Human Values

This outgoing attitude of mind, however, is not in itself sufficient. So long as the Immigrant is present in our minds merely as a "Chink," a "Dago," or a "Wop," there can be absolutely no useful approach. It must be remembered that the overwhelming majority of immigrants come to us from lands where the oldest civilizations of the world have blossomed and borne fruit. Italy, Greece,—what visions of unrivalled art, what stories of heroic deeds, the very names recall! However receded from their once glorious estate, the glamour of their past clings to them still; their people —heirs of incomparable ages, are still proudly aware of that past. Not yet has America produced a Homer, a Dante, a Phidias, a Beethoven, or a St. Francis. It may be that in the fact of the presence among us of

AMERICANS OF THE FUTURE

AN IMMIGRANT MOTHER AND HER AMERICAN CHILDREN

the descendants of such masters, lies a wondrous possibility. Who can tell? But of one thing at least we may be well assured; such a possibility will be irretrievably lost if we persist in regarding the Immigrant as an inferior being, treating him as such, and thus crushing out the divine spark. In rich association with the past, in inherent love of beauty, in appreciation of spiritual values, the Immigrant brings with him qualities which, if permitted expression, will dignify and enrich the life of America. Not in a spirit of condescension, not even in a desire to *give* merely, lies the hope of our contact with the immigrant races; but rather in a receptive spirit such as will draw out the best in their inherited virtues and allow it free opportunity for development. Only so can America confer a boon and receive a blessing in return.

One further point is worthy of consideration. Is this endeavor to bring about a greater degree of unity and cooperation in the pursuit of the highest ideals of an ordered Christian democracy, the function of the State alone, or of the Church alone, or of both working together? Or is there still another alternative, based on personal responsibility, and involving a certain degree of initiative on the part of the individual citizen?

Personal responsibility,—think what that implies! The average man, whether as a citizen or as a Churchman, is altogether too prone to think of State and Church as the only instrumentalities by which political, social or religious ideas can be brought to practical fulfilment. We look upon "the Government" or "the Church" as institutions in

Personal Responsibility

some way apart from ourselves, and we are inclined to blame them for conditions about us, when in reality it is we, ourselves, as individual citizens or Churchmen, who are to blame, because we have largely ignored personal responsibility or have shifted it to the shoulders of institutions. A little thought will convince us that while the State is everywhere widening its field of activity, yet the State is founded on individual responsibility and personal initiative. From the earliest pioneer days in America, personal concern in affairs affecting the welfare of the community has been more or less characteristic of American social life. Indeed, the conditions under which the early settlers lived, precluded any other way of getting things done. As the number of settlers increased and they became drawn together into ordered communities, individual initiative gradually developed into organized and corporate action. Even after the establishment of a settled representative government, many enterprises continued to owe their origin to the action of individual citizens, and were developed by concerted action on the part of individuals, on the perfectly proper assumption that, in a Democracy, it is one of the fundamental rights of a citizen, or of a group of citizens, to initiate any action which he or they may deem best for the community, without waiting for action by the Government.

Individual Initiative

To this individual action, so developed, we owe many an institution which the State has later taken over and made a governmental function. Thus, for example, schools were at first private institutions; and many other activities, such

as the care of the poor, the afflicted or the oppressed, while originally the fruit of private charity, have come to be properly regarded as governmental.

This individual action, however, is still our birthright. We need not rely solely upon the State for action, and grow discontented at the State's inaction to right wrongs. We can still help ourselves and help our fellowmen to help themselves. The Church as a corporate body, and Churchmen as individual Christian citizens, have wide fields of corporate and individual activity, and a large responsibility. *Noblesse oblige.* We are trustees to change the point of view of those who think in terms of "rights" so as to get them to think in terms of duty and service. When, therefore, we think of an ideal democracy we should think, not only of a form of government and of governmental activity, but of the social activities and organizations in and with which individuals may freely act to supplement action by the State in the purpose of human progress. It is not safe or wise, when we see what needs to be done, to remain quiescent and await action by the Church or the State. It is alike our inalienable right and our bounden duty, as individuals, either to take the initiative in action, or else to discover what course of action has already been initiated by others, and then to offer our fullest personal cooperation.

The case of the Immigrant is one which has always been prominently before us as citizens in our corporate capacity. The question is whether the time has come when, for the safety of the Republic and for the well-being of the Church, we must force this matter

upon our minds and hearts and wills in our capacity as individuals, to the end that, through intelligent and sympathetic personal approach, the Immigrant may be led to a fuller and more immediate perception of the best in American ideals, and to united action, with us, toward the realization of those ideals, and this in a measure never yet attained by the State or the Church.

Fellowship

Intelligent and sympathetic personal approach calls for all that is in us. We must take the utmost pains to understand intelligently, for it is a very varied and unfamiliar human problem with which we have to deal. We must strive to put ourselves in the Immigrants' place, to feel for them sympathetically. Sympathy, compassion, fellowship, these are at the basis of the ethics of the New Testament. Disregarding accustomed barriers, we must go out of our way to approach them as friends and neighbors, realizing that our plain American and Christian duty is hospitality. Understanding, sympathy, hospitality, such are the keys to the fulfilment of our personal responsibility toward these our neighbors.

CHAPTER II.

IMMIGRATION AND THE CHURCH

Early Migration and Immigration

EMIGRATION and Immigration—the ebb and flow of human life—are as old as man. Every great movement found a starting-point in migrations of peoples. Greek traditions point to the influence of foreigners upon Hellenic life, in Cecrops, Danaus, Pelops, and Cadmus who introduced the alphabet from Phoenicia.

Virgil's epic sings of an Immigrant. In the fanciful conception of the writer, Aeneas comes as an immigrant from Troy to lay the foundation of a new commonwealth. The story embodies the principle that civilization is diffused as men break away from ancestral environment, and, at personal sacrifice, carry existing achievements into remote places where, in turn, new and advanced forms are called into life by the changes incident to transplanting.

Migration

The early Bible stories may be studied as tales of emigrant experience. Abraham was an emigrant. The traditional significance of the word "Hebrew" is, "One

from beyond." The Hebrews were people who migrated from beyond the river Euphrates. The adventures of Abraham leaving Ur of the Chaldees, and of Jacob entering Egypt, are as human, modern and concrete as Professor Steiner's fascinating pictures of the immigrant tide on America's shores.

The fifth century in Europe was marked by continuous restless movements of Germanic hordes who were unconquered by the Romans. Mongol Huns swept down upon the Goths and forced them across the Danube. Goths, Vandals and Franks immigrated into the Roman Empire and gave birth to the States of mediaeval Europe.

Early Immigration to America

The discovery of America gave fresh stimulus to the spirit of adventure and opened a wide field for immigration. From the very beginning America has been a centre of race contact. We are all descendants of immigrants. Our burning problems have risen out of the relations of the white man to the Indian, the Negro, the Chinaman and the Japanese respectively. The early discovery and settlement reflect the influence of many nationalities,—English, Spanish, French, Swedish, Dutch. Columbus, an Italian, was backed by the resources of Spain. John Cabot, a Venetian, sailed under the commission of an English king. The Florentine, Americus Vespuccius, gave his name to the new continent.

Traces of the early struggle for mastery between racial groups linger in the geographical names. Along the Florida coast and in the far Southwest the Spanish has left reminiscence of a power that waned. The old

AN IMMIGRANT CONGREGATION AND THEIR CHURCH

A CONFIRMATION CLASS OF HUNGARIANS

city gate at St. Augustine, Fla., the ancient church at Santa Fé, N. M.,—these stand today as links with the early Spanish era. In California, a chain of old Missions—weird, picturesque ruins—stretches from the Mexican border to Monterey, bearing eloquent testimony to the noble motives of the old *padres*. They represent the better aspect of the Spanish régime in contrast to the adventurers lured on by the quest of gold—the motive which spelled the doom of Spanish colonization.

The French entered the new continent through the gateway of the St. Lawrence and the Great Lakes. Slowly and patiently they made their way into the Mississippi Valley where the intrepid La Salle raised the banner of France and claimed the territory in the name of Louis XIV. A reminiscence of French occupation lingers on in the names Champlain, Detroit, La Salle, Joliet, Marquette, Frontenac, Louisiana, etc. Frequently these names have undergone surprising transformations, wrought by succeeding adventurers. Thus a small river in Colorado, named by the Spanish *Las Animas Perdidas,* became, by a natural transition, *La Purgatoire* when the French followed the trail of the Spaniard. When in turn came the American "cow-puncher," with a better ear for phonetics than for French, he promptly dubbed it *The Picket-wire,* which name it now retains.

Each successive era in American history registers contacts of nations. The achievement of independence itself witnessed the cooperation of Steuben, the German; Lafayette and St. Simon, Frenchmen; Pulaski and Kosciusko, sons of Poland.

Persistent Racial Traits

One can trace the traditions of the early settlers in different communities. The habits of the pioneers live on in local customs. This has contributed to the distinct personality of many of our cities which is instinctively felt by visitors. The sturdy, hardy, thrifty Teuton has left his impress on Cincinnati, Milwaukee, and other centres of the mid-West. You see it in the love of music and gymnastics, the beer-drinking, the flowers and window-gardens. Minneapolis and the North-West, peopled largely by Scandinavians, reflect the energy and enterprise of the old vikings. New Orleans has a personality of its own, of which the French quarter and the annual Mardi Gras festival are characteristic features, reflecting the gaiety of Latin Europe. Let the reader pause a moment and trace the survival of early racial influences in his own community in historical monuments, customs, names of places, streets, towns and cities.

William Penn's liberal attitude attracted to Pennsylvania many curious religious sects who were oppressed in their home lands. In Germantown, and in a few other scattered localities in the United States, are colonies of Mennonites, of Dutch origin, characterized by so great a simplicity of life, that the use of the familiar suspenders, and of any form of buckle on their clothing, is strictly forbidden.

Much better known, chiefly through their Easter observances and the famous Bach festival, are the Moravians of Bethlehem, originally of Bohemian, later of German extraction, members of a Communion once recognized by the British Parliament as "an ancient

Protestant Episcopal Church," and known the world over for its zeal and success in foreign missions—the first non-Roman Communion to declare that the evangelization of the heathen was the duty of the Church as such.

Thus, even in early days, European races did, to a certain extent, enter into and have an influence upon the developing life of America; and, as we have seen, traces of that influence still remain. But he would have been a bold man who, in those early days, would have ventured to predict what America was destined to become—the great centre of assimilation of the whole world, gathering into herself all races, endeavoring to unite all in one homogeneous whole.

The Why of Migration

What motives lie back of immigration? What are the causes of movements of peoples? Bryce groups them under (a) War; (b) Oppression; (c) Growth of population; (d) Labor market. Primitive man left his home under the pressure of the necessity of enlarged food supply. This economic motive still stands at the forefront. The Immigrant comes primarily to better his material condition. America stands for opportunity. Grosetersely sums up the situation when he says, "America means two things—money and liberty—the two things which the European lacks and wants."

A variety of motives have been operative in the past and, in certain cases, are still influential, such as the desire to obtain religious liberty, to secure political freedom, to avoid enforced military service, to escape heavy taxation and government exaction. Historical illustrations come into mind. The New England colo-

nists sought freedom for their religious views. They emigrated to escape persecution. The same is true today of Jews and Armenians. The Germans who came here in 1848 were liberals driven from home by the intolerable political conditions of the fatherland. America has felt the quiver of every movement that has shaken European life. The failure of the Polish insurrection in 1833 sent Polish settlers. The potato famine in Ireland in 1845 caused an influx of Irish. The political upheavals of 1848 all over Europe and especially in Germany were registered in immigrant arrivals. The Hungarian revolutionary outbreak in 1849 caused accessions to the stream of refugees seeking on American soil that freedom denied in the homeland. Every European war has added numbers to our foreign born.

The New Immigration

Immigration —1820-1880

Since immigration is such an ancient phenomenon and has played such an important part in American life from the beginning, we naturally ask why the subject has taken on such widespread interest in recent years. It is a burning question in halls of legislation; it challenges the interest of Church conventions; it engages the attention of the sociologist; it is an ever recurring topic in the newspaper and magazine. What has brought it into such prominence today? The answer is found in the changed character of the immigrant tide.

Streams of immigrants have been pouring into this country from the very beginning, but they were comparatively small and their coming was scarcely noticed.

PICNIC OF SWEDISH CONGREGATION, PROVIDENCE, R. I.

A LITHUANIAN WEDDING PARTY, WESTFIELD, MASS

We witnessed successive waves of English, Irish, Welsh, Scotch, German, French and Scandinavian immigration. These were easily assimilated and fell naturally into the conditions of American life. Prior to 1820 the government was so little concerned about immigration that no statistics were kept. In 1844 there was some hostility towards the Irish on religious grounds which gave rise to anti-Roman riots in Philadelphia and Boston. There was some prejudice against the Germans on account of their clannishness. But these northern immigrants, of stock closely akin to ourselves and allied to us by generations of intercourse, commercial association, and intermarriage, blended readily in the new land.

Since 1880, however, a change has passed over the population. New factors have appeared in the immigrant stream. During the past thirty years our immigration has been increasingly recruited from southern and southeastern Europe—Slavic, Latin, Greek, Hebrew, Syrian. These have less historic contact with us; they have less kinship with our religious, social and political ideals; their languages are strange and difficult to our ears. Again, it is an immigration of individuals rather than families; the intention of permanent residence is less marked than in earlier periods; many come and go periodically like birds of passage, to whom immediate economic opportunity is the sole motive.

The New Immigration—1880-1914

Warne calls the coming of the Slav one of the most remarkable race migrations in history. Prior to 1880 the anthracite coal region was a homogeneous community; today the complexion has entirely changed.

In 1880 hard-coal mining was in the hands of English, Welsh, Scotch and Germans; today it is in the hands of Hungarians, Slovaks, Ruthenians and Poles. St. Patrick's Day is no longer the great festival of the year in this district. The once flourishing Welsh churches have declined. The outlook of the community is transformed. Similar changes are felt in the whole industrial field. Our New York tailors are largely of Russian and Polish birth. Our day laborers are Italians. Our fruit venders are Greeks. In sturdy New England more than fifty per cent of the inhabitants are of foreign parentage. In the Connecticut valley the farms have passed largely into Polish hands. There is scarcely a section of the land that does not register foreign settlement. Bulgars have gathered in Madison, Venice, and Granite City, Ill. The annual report of the public library at Calumet, Mich., shows a circulation of books in Finnish, Italian, Croatian, French, German, Swedish, Slovenian, Polish, and Norwegian. When the present writer was visiting Cedar Rapids, Ia., recently, he noticed a section of the library reserved for Bohemian literature, a witness to the persistence of the Czech element in the population. Whiting, Ind., on Lake Michigan, an oil refining centre with 7,000 inhabitants, contains Bohemians, Croatians, Finns, French, Germans, Italians, Lithuanians, Magyars, Poles, Ruthenians, Slovaks, Slovenes and Swedes. This entrance of new racial elements is what we mean when we speak of the "new" immigration.

It was brought about by several factors—increased facilities of transportation; cheap rates of passage;

Causes of the New Immigration

inducements to travel on the part of the Mediterranian steamship companies; the expansion of American industry which created demand for labor and failed to attract sufficient numbers from northern Europe; the success of early immigrants whose letters and visits fired the imagination of those at home and gave an impetus to ever increasing numbers to seek a fortune in the new land. In 1850 there were in the United States 1,414 Russians; 3,645 Italians; 946 persons of Austrian birth; and 86 Greeks. In 1910 these figures had increased to 1,732,000 Russians; 1,343,000 Italians; 1,175,000 persons of Austrian birth; and 101,282 Greeks.

Its Results

The changed immigration has made itself felt in a very concrete way in our own households. Every housekeeper discovers a difficulty in securing domestic servants. This is, in a measure, a result of the new immigration. Household servants were readily recruited from English, Irish, Germans and Scandinavians; but these nations have ceased to contribute to our population in large numbers, and the arriving Slavs, Greeks, Italians and Hebrews do not enter domestic service in any large proportion.

But the new immigration has opened questions of far greater import than this—questions that are bound up with the very life and stability of the State. We are confronted with the exploitation of the Immigrant by his own people in the "padrone" system, the white slave trade, and dishonest immigrant banking. The conflict between the "American" and the "immigrant"

standards of living bears directly on the industrial conditions and the labor problem. As early as 1841 objection was raised that immigrants worked for less wages than natives, and lived on a lower scale. The diversity of racial and linguistic elements in the population creates delicate municipal problems. Law enforcement becomes increasingly difficult. Our strict federal supervision bars out the physically unfit and undesirable; but statistics show a large percentage of insanity among the foreign born, resulting no doubt from the severe strain of adjustment to new conditions —especially as this adjustment involves in most cases a change from the rural peasant life of Europe to the congested environment of the American city. The increase of tuberculosis in our large cities of late years may have its root in this situation. The adult foreign born do not furnish a large percentage of criminals because they come here with characters fixed, and bring with them a strong hereditary tendency to keep in bounds. But the native-born child of foreign parents offers a difficult and delicate problem. Among these, delinquency reaches very high proportions. This class represents a transition period. They have imbibed the new wine of liberty; they speak English: interpret for their elders; acquire a sense of superiority; get away from home authority; regard their parents as old fogies; ridicule their simple, sound morality; drift from religious moorings.

*The Church and the Immigrant**

The Church's Opportunity

Having sketched the history of immigration, and its motives, studied the sources, character, and fluctuations of the immigrant stream, and pointed out some of the problems it has raised—we ask what is the relation of the Church to the present situation?

Sympathy and Surveys

The first contribution the Church can make is to inspire in her people a personal attitude of warm sympathy and helpfulness toward the immigrant. We must labor to break down prejudice and to appreciate these people whose labor we accept so freely in the hard, dangerous, toilsome spheres of industrial life. The immigrant laborer is, like ourselves, the object of Christ's redemptive love. We ought to impress this upon children in our schools, instead of permitting and even encouraging the use of terms of derision and scorn as applied to the foreign-born. A reverence for humanity, for the poor, the weak, the oppressed, the down-trodden—is of the very essence of the religion of Jesus. An obligation rests upon us as Christians to show ourselves true neighbors to the stranger within our gates. "Assemble the people, and thy stranger that is within thy gates, that they may hear, and learn, and fear the Lord your God," such was the command of old—a commandment with promise, still in force. Those who live in large industrial communities might well seek personal acquaintance with foreign workers and especially their children. Our parishes might from time to time

*See Appendix, Note C.

undertake to bring the foreign population into sympathetic association with the members of the congregation. Our mens' clubs and brotherhoods may find profitable outlet for activity in making a social survey of their communities.*

Foreign-language Services

The value of foreign-language Services is open to differences of opinion. Twenty years ago and more this method was largely in vogue. Effort was made to provide Services and Sunday Schools in the foreign tongues in several New York parishes, and it is interesting to note how frequently, in the early Reports of General Convention and elsewhere, occur proposals often carried into effect, to provide translations of the Prayer-book in various languages current in this country.† This is now largely abandoned. The manager of St. Bartholomew's parish house, after twenty years' experience, thinks that this method has never led to any definite goal. He argues that there is no more call for an Italian, Swedish or German Sunday School, than there is for an Italian, Swedish or German public day school. The Church must follow the method of secular pedagogy.

Whatever may be our view with regard to foreign-language Services, however, we would all agree that

*Men of old Trinity Church, New York, conducted such a survey of their neighborhood some years ago, and the report is a valuable sociological document. This is men's work and might well be made a regular part of the normal activities of every well-organized men's society. We cannot stress too strongly the method of personal touch.

†See, in this connection, Chapter VIII.

Information and Social Service

there is need of definite and explicit information about the immigrant peoples —their history, characteristics, habits and religious affiliation. The alert Province of New England has already gathered a mass of valuable facts. In this work there should be general co-operation, and our men's societies can be made centres of education on these subjects. In Philadelphia our Church is coming into touch with many foreign elements, both Jew and Gentile. The literature of the subject is attaining very large proportions.

A second door of opportunity opens to the Church along lines of social service. We can often give tangible expression to our friendly feeling. This is opportune at a time when an awakened social conscience is a marked characteristic of Church life. Our social service committees will find a field of activity among the immigrant population. Happily our legislation throws its protection around the Immigrant, but are we sure that legislative provisions are always enforced? The foreigner is at a grave disadvantage because he cannot speak English fluently. He is, many times, at the mercy of unscrupulous leaders of his own race. We would do well to make the Immigrant a special object of watchful interest and concern in this connection. Our social service workers should inform themselves concerning wages, working conditions and home life of foreigners in their particular community. Sanitation, surroundings of child life, recreational opportunities may well come under scrutiny. Happy the parish that is able to carry on a social settlement work along Church lines!

Such work appeals forcefully to the highest instinct of patriotism. Communities of foreigners growing up in our midst, apart from the currents of American life, are a grave menace to the stability of the Commonwealth. We must bring the Immigrants into touch with American ideals. They are the raw material of citizenship which must be shaped, moulded and inoculated promptly and thoroughly with the American spirit. There is call not only for education but for the inculcation of patriotism, loyalty, obedience, respect for authority and an intelligent appreciation of the responsibility of American citizenship. Perhaps in our theological curriculum we may find it expedient to introduce the study of one or two modern languages—Italian or Slavic: An acquaintance with one or more of these tongues would prove of inestimable value to a parish priest. Why not? In the High Schools an increasing number of boys are studying Spanish for its commercial utility; many school teachers in our large seaboard cities are learning Italian in order that they may more effectively meet the requirements of their pupils; a goodly number of persons are registered in Russian courses at Columbia University. Surely our Church will not fall behind in anything that makes for efficiency in the Master's work.

Finally we Churchmen have a definite responsibility in regard to the religious life of the immigrant population. Most of these races represent people of profound religious temperament. In many cases their Church and nationality are indissolubly linked together; the Church plays a

The Religious Approach

JAPANESE YOUNG WOMEN'S SOCIETY, ST. BARNABAS' MISSION, SACRAMENTO, CAL.

GREEK EPIPHANY CELEBRATION, TARPON SPRINGS, FLA.

large part in their lives; they regard it with passionate devotion. The Slavs in the coal region of Pennsylvania reproduce all the ancestral religious ceremonies and observances of the home land. At Easter, tombs are constructed in the churches; a semi-military parish organization assigns quaternions of its members to guard them; relays succeed each other for a period equal to that in which Christ remained in the grave.

Bulgars in Granite City, Ill., observe, with great festivity, the annual feast of St. Cyril and St. Methodius, inventors of the Cyrillic alphabet; doorways and windows are trimmed with green boughs; music and dancing mark the celebration of the origin of letters by these comparatively uneducated foreigners who can scarcely read or write.

Of the Greeks, Dr. Roberts says: "The spirit of worship in these people is a phenomenon that cannot be found elsewhere in any community." The Rev. A. Parker Curtiss, writing of the Greek Church in Sheboygan, Wis., says: "I enjoy their Services. The devotion is piercing. One feels they are engaged in real worship. Their behavior is as being at home with God. Their worship is marked by a freedom that may at first seem like irreverence, but is really a lack of self consciousness that is very inspiring after one is used to it."

The Poles are intensely religious. They are great builders of churches, as may be seen in parts of New Jersey. Passaic, South River, South Amboy—possess Polish Church buildings that would be ornaments to any metropolitan centre; and so with many of the representatives of this newer immigration. The out-

standing fact regarding them is that, in spite of their poverty and meagre educational equipment, they represent an ancient religious heritage of great power and richness.

We must learn to appreciate them in the fine Christ-like spirit of toleration that recognizes the spiritual validity of religious experiences and customs other than our own. Except under pressure of rare and exceptional circumstances we should not undertake to shake the allegiance of these people to their ancient faith by inaugurating independent Churches amongst them. Rather should we endeavor to help their Churches to minister to their spiritual needs, and to fill their matchless and ancient liturgies so full of the Spirit that not one word of them is empty.

The Ancient Churches Inviolable

We are already learning how to co-operate with our brethren of the Eastern Orthodox Church without intrusion, intermeddling or proselytizing. An example of our method comes from Harrisburg where Bishop Darlington was asked to officiate at the laying of the corner-stone of the Bulgarian Church in Steelton. The Bulgars have no Bishops in America. They therefore appealed to the Bishop of Harrisburg as a Bishop of the Holy Catholic Church in undoubted succession and unquestioned orders. He responded readily to their call, but with no attempt to bring them under our ecclesiastical jurisdiction. Much good work was done by that incident, to the cause of Christian unity and comity.

The presence of the Immigrant amongst us is a challenge to our Church to introduce into the polyglot

population of America the spirit that "maketh men to be of one mind in an house," so that in our industrial centres and mining regions there may be born again a unity of racial elements that will repeat in our day the wondrous experience of the world's first Pentecost. The Church can prove an important factor in helping the nation to meet the problem of foreign-speaking peoples within the body politic.

The Racial Problem and the American Solution

This problem is by no means peculiar to America, but America has dealt with the situation in a unique way. Switzerland has incorporated different racial elements with no attempt at assimilation, and there have resulted clearly defined French, Italian and German cantons. Austria and Hungary have sought by drastic measures to hold diverse races in strict subjection to a dominant German or Magyar element, and to crush their national institutions, language and aspirations; and in consequence there was a seething discontent which came to expression in the Great War. Russia's aim under Alexander III was complete "Russification"; the rallying cry was nationality, orthodoxy, autocracy; the Jews felt the heavy hand of persecution; the Russian language was imposed upon the Baltic provinces, and Finland's ancient rights were ignored. The present conditions in Russia are the result. Germany waged persistent warfare on the Polish language and nationality in Posen—that part of dismembered Poland which fell to her at the partition; and today Poland is lost to her.

America, on the other hand, has been hospitable to each racial group. She has granted the fullest free-

dom to all. While allowing each to perpetuate its language and traditions, she has sought, by a patient process of education, to inspire the Immigrant with love for and loyalty to American institutions and ideals. It is an experiment without precedent; but it has amply justified itself. Men of every tongue fought throughout the war beneath the "Stars and Stripes," and poured out their blood in America's defence. This is no mere figure of rhetoric; it was the story of the daily casualty lists with the names of those whose nearest kin are yet resident overseas. The nearest kin of killed and wounded on August 7, 1918, were reported as living in Russia, Wales, Holland, Austrian Poland, Norway, Denmark. The lists of August 9th reported Italians, Russians, Poles and Greeks among the dead and wounded. The lists of August 12th record a Russian and an unusually heavy toll of Italians.

The Result

The fine spirit of our foreign-speaking congregations is illustrated in a letter from the Rev. T. D. Malan, rector of the French Episcopal Church l'Eglise du St. Sauveur, Philadelphia. "This war has told a sad story for this church. Thirty-three of our men are at the front—all our valid men. Our hard-pressed women have worked, conserved, and sacrificed during the past four years as few organizations have done anywhere for the Red Cross of France and America, the war orphans of France and Belgium, the blind soldiers, and for various hospitals near the front. Now our American-born boys have been drafted. Most of them volunteered before the draft. Pray for this church."

The Polish National Church of the Holy Mother of the Rosary in Buffalo, N. Y., had 217 men in the service, and on August 4th, 1918, five of our clergy assisted at the raising of a service flag by this congregation, which is one of the largest parishes under Bishop Hodur's jurisdiction.

The Rev. Samuel Tyler of Rochester, N. Y., speaking recently of his experiences at Camp Sheridan, where he was engaged in Y. M. C. A. work, said that for the first time in the history of the nation, a United States federal court was convened in a camp, and men of eighteen nationalities took the oath of allegiance, after their character and work had been vouched for by their officers, and they had answered the regular questions. In this company, there were three Swiss, three French, one Brazilian, twenty-five Greeks, six Swedes, one Rumanian, one Serbian, three Hollanders, seven Turks, one German, eight Danes, one hundred and twenty-five Russians, one hundred Italians and sixty-five Austro-Hungarians.

Recently Justice Benedict, sitting at Camp Upton, made more than 300 citizens from soldiers who had entered the ranks as aliens. Former subjects of Russia predominated among the new citizens. One hundred of them took the oath. The others were divided as follows: Italy, 74; England, 55; Switzerland, 1; Holland, 1; Greece, 13; Sweden, 6; Turkey, 28; Norway, 6; France, 1; Germany, 4; Austria, 13; Spain, 2; Denmark, 3; Rumania, 3; Bulgaria, 1. Constantly recurring incidents of this kind afford ample ground for

an optimistic attitude regarding the American solution of the immigrant problem.*

The War and the Future of Immigration

How the recent war may affect immigration is a question that must often have suggested itself. The analogy of the past does not help us, because this war was so stupendous and involved so many nations. It is essentially different from all previous experience. If the economic motive lies at the root of our immigration, then we may expect a continuance of immigration after the war. War destroys capital and piles up enormous debts with their consequent burdens. The work of reconstruction will move slowly at best. Therefore we may look for a flow of immigration to the relatively more prosperous fields of our mines, mills, and factories. The spirit of adventure, fanned into flame by the experiences of conflict, will be an inspiring motive to drive thousands to our shores, and still the New York Cathedral of St. John the Divine with its Chapels of the Tongues will stand as a symbol of the Church's task to gather the many diverse elements, called of God into the unity of His Church.

But it is too early to form any judgment. Prof. Jeremiah W. Jenks, writing recently, says: "It does not seem to me possible to have any opinion that will be of any value regarding immigration into the United States after the War, until we know more about the terms of peace. Doubtless there will be a great pressure toward immigration, unless that is definitely restricted either here or by Europe, or unless some very

*See further, *Our "Aliens"—Were They Loyal or Disloyal?* by George Creel, Everybody's Magazine, March, 1919.

radical measures are taken in the way of financing the European countries devastated by war. If, however, either of these things happen, immigration will be decidedly checked. I should not venture to express any opinion yet."

Under these circumstances the only wise course for Churchmen to pursue is one of preparedness. The appalling loss of man-power in Europe may compel the foreign governments to restrict emigration in every possible way. On the other hand, the lure of America is very great, and it may prove too strong to be guarded against by any legislation whatever. We must at least be ready to meet the situation, in case a lasting peace should open the flood-gates of immigration; and meantime it is absolutely essential that we study the vast and varied problems which the Immigrant presents even under existing conditions.*

*For a classification of European peoples, see Appendix, Note D.

CHAPTER III

FROM THE NEAR EAST

PART I

The Greeks

Influence of the Land of Greece on Its People

THE physical features of the Greeks' homeland have had a profound effect in moulding the character of its inhabitants.

The irregular mountain ranges, which divide the country into more or less isolated districts, had the effect, especially in earlier times, of minimizing national unity. Ancient Greece consisted largely of small communities, each developing its own corporate life, giving rise to the City-States, isolated one from the other, and resulting in the spirit of clannishness, which is characteristic of the modern Greek as seen in America today.

Mountain and Sea

Another controlling feature in the development of racial traits has been the intimate relation which sea and land bear to each other. The coastline of Greece is a veritable lace-work of bays and inlets and outlying islands. Nowhere, except in certain parts of Thessaly in the extreme north, is the Greek more than

fifty miles from salt water. Hence the sea presents no terror to him. Rather has it tempted him to use it freely; it has made of him a seafarer and a traveller.

This happy combination of land and sea, coupled with a varied and gentle landscape, and a climate of no marked extremes, has given to the Greek a buoyant, joyous disposition. Nature has appealed to him in beautiful guise, and he early learned to people his woods and streams with gentle, childlike divinities, as far removed as possible from the harsh and forceful gods of northern Europe. The ancient Greek was mystical and contemplative, a lover of natural beauty, of physical completeness; but the climate and the environment in which he lived, forbade the spirit of quiescence characteristic of the Oriental races. On the contrary, he felt the constant stimulus which enabled the Greeks to achieve the most splendid triumphs of the human mind in art, letters, philosophy and politics. Christianity was born in the East and, in Europe, was cradled in Greece, its earliest foothold being in Philippi, Thessalonica, Athens and Corinth. The Church at Rome was Greek in language and literature and the earliest Church Fathers were Greek. The Nicene Creed is an Eastern symbol. The historical setting of the Ecumenical Councils was Greek.

Climate

How the Immigration Began

In 1848 only one Greek is reported as arriving in New York, and in the period of seventeen years, beginning with 1847, the total number of Greeks entering

the United States was 77. As late as 1886 our Consul to Greece reported that in that year there was no emigration from Greece to the United States, or to any other country. By 1900, however, the total number of Greeks among us was about 9,000, and in ten years this number had increased to 130,000. In the single year 1914 the number of Greeks entering this country was 35,832.

Motives

The motive for emigration was largely economic. The failure of the currant crop in 1891 struck a blow at this national industry, and the effect was registered in the increased numbers seeking their fortunes in this new land. Every section of Greece has contributed to the immigrant stream. In 1903 Consul McGinley reported that thousands from Sparta had emigrated, and in some cases, entire villages were denuded of able bodied men.

The early Greek immigration consisted entirely of men, and it was not until 1905 that their women began coming in any considerable numbers. The latter have not, however, come into any close contact with American social life, since they never work outside the home, are forbidden by tradition to enter industrial life, and never are found in domestic service. In their homes they are excellent housewives, and a Greek house is always clean and comfortable.

Greek Character

The Greek is independent, self-reliant, ambitious and a shrewd business man. When a Greek has accumulated a little capital he goes into business for himself, and Prof. Ross asserts that every Greek in America is self-supporting. The Greek is a clever tradesman and brings to his

new home a spirit of thrift and enterprise. This is an age-long characteristic. Homer relates how Glaucus and Diomede, the Trojan and the Greek, met in battle on the Trojan plain. The latter challenged his foe and inquired concerning his ancestry. When Glaucus unfolded his high lineage the two refused to fight and swore friendship. The wily Diomede, thereupon, suggested an exchange of arms to seal the oath, and gave his own bronze armor for the costly gold armor of the Trojan hero. Thus Homer unconsciously portrays the instinct for keen bargaining which is no less pronounced in the Greek of America today, making him a clever tradesman. The "wily Ulysses" was a prototype. This national trait, however, is not without value, for it results in the Greeks bringing to their new home a spirit of thrift and enterprise, and never being found among the applicants for public charity. Their crimes are chiefly violations of corporation ordinances and the sanitary code; and as the Greek rises in the economic scale the percentage of crime declines.

The Greeks are uniformly temperate and sober; with them the coffee house takes the place of the saloon. This is a distinctly Hellenic institution and plays its part in the life of any American Greek community. Here the men may be seen at any hour sipping black coffee, smoking cigarettes, playing cards and reading Greek newspapers, that keep them in touch with the politics of their homeland, in which they are always interested.

The weaker side of Hellenic character is seen chiefly in factiousness. That individualism which is so marked throughout their whole racial history is apparent today in the jealousies, feuds, factions, rivalry of

leadership and intestine quarreling in the community, the church and the press; though Bishop Parker, who has come into close contact with Greek life in New England, inclines to the opinion that this characteristic has been exaggerated, and that in many cases of turbulence the real offenders are Albanians, Circassians, or Turks, living alongside of Greeks, and ignorantly confounded with them. Among Italian immigrants crimes of violence are common. Among the Greeks the feuds never issue in violence, but their hatred exhausts itself in mutual vituperation.

Clannishness

Not only do the Greeks quarrel among themselves, but they exhibit strong national prejudice and racial intolerance and do not work harmoniously with Rumanians, Bulgars or Slavs generally. The mill agents at Lowell complain of their Greek employes who form small groups in constant altercation with one another. But this spirit of individualism—of clannishness, is not to be hastily condemned. It has its roots in the past. The very word *democracy* is of purely Greek origin and signifies the rule of the people. The Greek has ever been a lover of freedom, he is jealous of the rights of his special community. It was neither political oppression nor religious persecution, as in the case of other races, which brought the Greek to America, but rather the desire for a larger opportunity to express his innate group-consciousness. A sympathetic attitude on our part will in time give him a wider outlook.

Later Development of Immigration

There are large Greek communities in New York, Philadelphia and Boston. The Greek stores in New York center in the vicinity of Madison Street, where Greek signs on restaurants are noticed, and the American offices of Greek business firms are to be found. There are also numerous Greek stores on Sixth Avenue in the vicinity of 30th Street. The larger Greek communities usually are provided with a fine church building of Byzantine architecture—its native type—rich in color within and adorned with sacred pictures known as *icons*. The congregation of "The Annunciation" acquired a striking Byzantine building on 54th Street, New York, originally erected by Baptists after the model of a church in Sparta.

The East

Lowell, Mass., presents a Greek colony concentrated in one section. Along Market Street beginning at Dutton, the Hellenic character is pronounced. With almost no exception the stores are Greek for several blocks. The foreign aspect of the neighborhood is intensified at Jefferson Street when we catch a glimpse of the gold dome of Holy Trinity Church, an edifice of great beauty which stands out in contrast to the ramshackle buildings of the neighborhood. Large numbers of Greeks find employment in the mills.

From the Atlantic seaboard the Greeks have found their way to Pittsburgh and to the Ohio Valley. In Cincinnati a Greek lodging house is to be noted opposite the Central Union Depot. The disused Franklin Bank Building on Third Street near Main, has been

secured for a church, a particularly fitting arrangement because the building is modelled after the Parthenon with a portico of Doric columns.

The West

The procession has moved westward to Chicago and the towns of Illinois, Iowa, and Wisconsin. In Chicago there is a large colony in the neighborhood of South Halsted Street. It is not unusual on Good Friday night to see the stores in this vicinity draped in purple and black, and at midnight a procession marches through the street carrying gleaming tapers. The workers of Hull House have met sympathetic response to their efforts among the Hellenic population. The classic plays rendered by the Greeks in their native tongue are always an interesting feature of the activities of this social settlement.

Groups of Greeks will be found in the principal towns of the far West. The youth are among the patrons of the gymnasium and swimming pools at the Y. M. C. A. They are fond of wrestling and boxing. At Sunrise, Wyo., the miners are mostly Greeks, and the Rev. Paul B. James, dean of the Platte, who has a mission at Sunrise, sends out a Greek notice of Services.

The South

These immigrants have invaded the southern States in large numbers. Strong settlements are found in Birmingham, Ala.; Charleston, S. C.; Savannah and Atlanta, Ga., and New Orleans, La. By far, the most striking colony is at Tarpon Springs on the Gulf coast of Florida, where the life and customs of the homeland are closely reproduced. This is the world's largest sponge centre

whence over a hundred vessels go forth to the Gulf of Mexico. The sponge divers are Greeks. Out of a population of four thousand, one-half are Greeks, representing every phase of activity—lawyer, doctor, artist, teacher, banker, merchant, baker, grocer, sponge-diver, etc. The signs along the principal street are in Greek characters; the newspaper carries a Greek page; placards announce a Greek play at the theatre. On the Feast of the Epiphany, which occurs on January 19th, according to the Julian calendar,* commemoration is made of the baptism of Christ. One feature is the blessing of the waters which appeals forcefully to these seafaring people. The populace is early astir; icons are carried toward the bayou where flags and decorations are already in evidence; the coffee houses are thronged with Greeks; American and Greek flags float from the buildings. The Church Service begins early in the morning and continues three hours. At its close there is a procession through the streets led by the priest in his robes. Music is provided by a local band. The congregation, augmented by American visitors, marches to the bayou where numerous boats and launches have assembled. Some of them are quaint in construction, and bear such Greek names as *Enosis, Andronike, Pillaros.* On reaching the decorated platform at the water's edge, the priest offers prayers, holds aloft a small Cross, and makes an address to the men lined up on the brightly colored boats ready to plunge into the water after the sacred emblem. Presently the priest tosses

*The Julian calendar is still followed by the Russians and the Greeks. It is 13 days behind the Gregorian calendar which we use.

the metal Cross into the water and the divers are after it in a flash, the successful one receiving the congratulations of his friends and sometimes a more substantial prize. A Service in the Church follows, and the rest of the day is given up to festivity.

The Greek has not only found his way into every section of the country, but he has also entered almost every industry. Cigarettes made by Stephanos of Philadelphia and Melachrinos of New York are well known. Greek confectioners abound, though Plato excludes this trade from his ideal republic. Our boot-blacks are largely Greeks, and recall the days of Aristophanes when, in the dusty streets of Athens, the pedestrian was on the watch for a sponge or a basin of oil mixed with pitch for use on his sandals. The economic activities of American Greeks include, besides those mentioned, peddling, milling, mining and spinning. The newcomer stands ready to take the first job of any kind that offers. He will usually join a gang in construction work. Bishop Peterkin once came upon a group of Greeks in a remote county in West Virginia. They were recent comers and were working on a railroad. When they heard of the Bishop's arrival they sent an interpreter to ask if they might escort him to the little church, which they did with great ceremony. The Bishop felt sorry to see them stand, as is their custom, through the Service and sermon, not understanding a word of English, and he gave the benediction in Greek to their great satisfaction.

The Greek In Trade

Thus into every section, following diverse occupations, have come the Greeks, speaking with little vari-

MELETIOS MATAXAKIS, METROPOLITAN OF ATHENS

GREEK EPIPHANY CELEBRATION, TARPON SPRINGS, FLA.

ation the language through which the New Testament was given to the world—a language which has undergone less change than has our own English since the days of Chaucer.

Religious Affiliations of the Greeks

The Greek Church holds a place of supreme importance in the life of the people and in their history.

The Greek Church

Among no people is the identity of Church and State more thoroughly accepted. Whatever seems even remotely to trespass on the former is regarded as treason to the latter, and no nation presents greater religious homogeneity. The National Church is part of the Eastern Orthodox Communion which includes the four patriarchates of Constantinople, Alexandria, Antioch and Jerusalem; the national Churches of Russia, Serbia, Montenegro, Rumania, and Bulgaria; the Church of Cyprus; the Sinaitic Church, and certain independent metropolitanates in what was Austro-Hungary.

Unlike the Church of Rome, the Eastern Orthodox Church recognizes no one man as its head. The Latin ideal of one central authority, a universal rule obliterating national distinctions, and a liturgy in one language, is foreign to the Eastern Church. The latter includes people of many languages and of diverse traditions, customs and racial types. Each National Church has its own independent life, but all are one in the Faith as defined by the seven ecumenical councils, and all use the same liturgy, though in various languages. This liturgy is rhetorical, impressive, rich in symbolism, adapted to the mystical temperament of the East. The

Bible is freely circulated. The priests are permitted to marry, but the Bishops are selected from the monastic establishments, and are, therefore, celibate.

The Greek Church and the Anglican

Our own Communion has much in common with the Greek Church. The threefold ministry and the independence of national churches are cherished alike by Anglican and Eastern Churchmen. The liturgies are similar. The Greek prayer of St. Chrysostom is in daily use amongst us. Our great Eastern hymns, "The Day of Resurrection" and "Come, ye faithful, raise the strain" and many others, have come to us from Greek sources. The Anglican and Greek Churches represent a common life, a common spirit, a common fidelity to the historic Creeds, and the common possession of an Apostolic Ministry.*

The Mission to Greece

This fellowship was splendidly expressed when Greece was just emerging into independent national life after the long dark era of Turkish servitude and oppression. The American Church gave immediate practical manifestation of affection by sending a mission of help in the person of the Rev. John J. Hill and his wife, who arrived in Athens before the Turks had surrendered the city to the new government. For fifty years they labored untiringly, winning the confidence of the nation. The name of Dr. Hill is venerated in Greece today. The city of Athens erected a marble monument at his grave. His wisdom and tact did much to commend our Communion to the confidence of the Hellenic people. When the late Bishop Littlejohn visited

*See further, Appendix, Note E.

Athens, he had several interviews with Germanos, the Metropolitan, and on Christmas Day, 1894, he wrote a letter giving admirable expression to the warm regard which the Americans cherish toward the East. "There are many reasons," he says, "why we of the remoter West should regard with affectionate veneration all branches of the Holy Eastern Church in communion with the Patriarch of Constantinople. We are not unmindful of what she has suffered and achieved through ages of change, oppression and disaster. We are grateful for her patient and courageous witness, in times of peril and persecution, to the faith and order of the primitive Church. We are glad to recognize her dignity and honor as the Mother Church of Christendom. It is part of our happiness, as it is also of our strength, to know that we have much in common with the Eastern Church, and that, in some degree, we are sharers in her noblest treasures."

The historical position of our Church is well understood in Greece. In 1870, a conference took place between a number of Anglican clergy and Archbishop Alexander Lycurgus of Syria, who was on a visit to England. At this gathering they discussed the number of Sacraments, the Eucharist, the priesthood, icons, the Seventh Ecumenical Council. When the meeting broke up the Archbishop remarked, "When I return to Greece, I will say that the Church of England is not like other Protestant bodies. It is a sound Catholic Church very like our own, and I trust that by friendly discussion the union between the two Churches may be brought about."

The Greek Church in America

Ecclesiastical Loyalty

It is not surprising that a people so passionately devoted to their Church should take prompt measures to provide the religious ministrations of their ancient Faith in their new homes. When a body of Greeks settle in one locality they organize a "community" made up of all Greeks in a given district, with officers, executive committee, terms of membership and financial obligations. Its first care is to make provision for the Church Services.

As early as 1867, Greek cotton merchants established a church in New Orleans, but with three or four exceptions, the congregations have come into existence within the past fifteen years. The Chicago community erected its first church in 1898. At numerous points, Services are held in temporary quarters. Congregations, but no church buildings, are reported at Columbus and Toledo, O.; Vandegrift, Pa.; Stamford and Bridgeport, Conn.; Dover and Somersworth, N. H.; Memphis, Tenn.; Biddeford, Me. At McGill, Nev., the Greeks own a small chapel, but have no resident priest. At Ely, in the same State, there was a flourishing Greek colony some years ago, but the number has diminished because the mining companies employ other laborers more extensively. The Greeks met many discouragements in maintaining Services. They secured a priest but he grew homesick and went back to Athens in less than three months. They now send to Salt Lake City for a clergyman when need arises.

From the Near East

Opportunities

In Brunswick, Ga., there is a large number of Greeks who avail themselves of St. Mark's Episcopal Church. Last winter a British steamer brought in 72 Greek sailors picked up near Gibraltar, survivors of the torpedoed *Ioannina*. The rector of St. Mark's, discovering their plight, took immediate steps for their relief, and on the following Sunday the entire crew occupied the Gospel side of St. Mark's Church, and recited the Nicene Creed in their own language.

In Jacksonville, Fla., occasional Services are held for the Greeks, in St. John's Church; and a most encouraging work is being carried on among Greek and Syrian children by St. Stephen's Church in the same city. Concerning this work the rector writes that a large proportion of the children of his Church School are Greek and Syrian, and that they attend the Church Service regularly. One afternoon a week, these children come together for manual training and at the same time are taught the catechism, hymns and psalms which they memorize, as some of them are unable to read. This indicates a possible method of approach.

A Church in Need

The Greek Church in the United States registered the same fluctuations with which we are familiar in our own pioneer missionary efforts—the struggle to obtain a church home, to gather a steady constituency and to secure a priest. For years its condition was like that of our own Church prior to the consecration of an American Bishop—numerous congregations with no central authority. Nominally the Holy Synod in Athens exer-

cised jurisdiction, but the tie was very loose and the situation was complicated by the fact that many Greeks and Greek priests had come, not from Greece, but from the Turkish Empire and the jurisdiction of Constantinople.

This introduced into the Greek Church in America a chaotic element visible in an exaggerated degree of local self-government and parochialism, no certain tenure of office for the priests, and an unfortunate lack of unity and cohesion, each congregation being a law unto itself and subject to neither Bishop nor Synod.

In the year 1918, this condition was finally remedied by the appointment of Bishop Alexander of Rodostolos as Bishop of the Greek Church in the United States, with residence in New York, but having jurisdiction over the whole Church throughout the country.

The Greek Church offers an inspiring illustration of male activity such as is unknown in any other religious body. Men are interested in every detail of its administration. There is no call for a "Men's Forward Movement!" Male leadership is the normal condition.

In some places an existing building has been rented or purchased. In Savannah, Ga., the Greeks bought old St. Paul's Church. In Philadelphia they secured the old All Saints' property. In every place the Church is able to count on the staunch loyalty and devotion of its people. The ill-advised efforts of Protestant bodies to win the Greeks away from their allegiance to the national faith make little headway. But the

individualism which found expression in the passion for local autonomy in the ancient City States has reproduced itself in the Greek Church in our country, with an utter absence of corporate life. For the sake of its own stability and in loyalty to ecclesiastical principles the Church was forced to perfect its organization. Through the appointment of a resident Bishop, and the resulting unified administration, the progress of this Church is assured.*

The Way of Helpfulness

Finally, in what way can the Episcopal Church establish helpful relations with the Greek Church in America? We have already intimated that there is a natural kinship. Our recognized and fixed policy is against any attempt to proselytize Greek Churchmen. We have only one aim and that is to strengthen them in their ancient faith and help them to reproduce their historic Church here in all its strength and beauty, as an influential factor in American religious life.

We must inform ourselves as fully as possible in regard to the Greek people and their Church. We must understand its history, struggles and teaching. We must enter into a sympathetic appreciation of the forms of worship and customs. Our Mission Study Classes will find here a fruitful field. We should seek personal contact with Greeks in our own communities. Many of them have a hard lot. They are strangers in a strange land, unable to speak the strange tongue. The expression of brotherly interest will hearten them.

Where there are established congregations, the in-

*For list of Greek churches see Appendix, Note F.

terchange of greetings with their priests on the greater ecclesiastical celebrations always creates a kindly fellowship. The Greek clergy have frequently been in attendance at our conventions and gatherings, and instances of friendly contact are innumerable. The Bishop of Georgia participated some years ago in the Greek celebration in Savannah and rode in a carriage with the Archimandrite in the public procession. Bishop Darlington often gathers the local Greeks in his house at Harrisburg to sing their national songs. The Bishop of New Hampshire made a happy impression on the Greek communities of New York and Brooklyn last winter by his visits to their churches. The Anglican and Eastern Church Association is working along these lines with gratifying response.

Hospitality

The most concrete and practical way we can show our good will is by placing our church buildings at the disposal of the Greeks. This has been done in many places. In the absence of their own priests, our clergy have frequently been given the opportunity of ministering to them in their need. Undoubtedly our Theological Seminaries will be able to offer assistance to Greeks preparing for the priesthood of their Church.

In a spirit of mutual confidence and brotherly approach, we can do much to strengthen the Greek Church, laboring, as it does, under the limitations of pioneer conditions in our land. The Greeks have come to stay. One-fifth are already naturalized citizens. They enter heartily into American life. By tradition and temper they are predisposed toward the

best ideals of this country, and their ancient Church is destined to become a potent factor in American ecclesiastical life and a mighty influence in the righteousness of the nation. The Greek Church at Lynn, Mass., well illustrates the spirit that pervades the stronger congregations of American Greeks. The Rev. Herbert Johnson says of it, "The church has a fine situation opposite the City Hall, near the centre of its people. It is doing a big work and is co-operating with the other Churches as well as with the civic playgrounds and the Associated Charities."

A Significant Visit

The outlook for the Greek Church in America has been filled with large promise through the visit of the Most Rev. Meletios Mataxakis, Metropolitan of Athens, and President of the Holy Synod of Greece, who arrived in New York toward the end of August, 1918. He was welcomed with great enthusiasm by the Greeks at a public meeting in Carnegie Hall. The Bishop of Harrisburg was selected to deliver the address on this occasion. The Metropolitan visited Washington, Pittsburgh, Chicago, Springfield and St. Louis. Wherever he went, he created a profound impression. He was received by President Wilson. One of the pleasant features of his journeyings was the interest of Churchmen in each city. In Pittsburgh, Bishop Whitehead was among the earliest callers, and received him at his house and at the Church of the Ascension. In Chicago, Bishop Griswold spoke at the public meeting, and the clergy presented an address of welcome. In Springfield, Bishop Sherwood delivered a greeting. At a public service in the Cathedral of St. John the Divine in

New York, Bishop Greer welcomed him with cordiality, and the Anglican Eastern Church Association arranged a dinner in his honor in Synod Hall. Finally, at the close of his stay, a Service was held in the Church of the Redeemer, Brooklyn, at which Bishop Darlington presented the Greek prelate with an engrossed testimonial on behalf of the Committees of the General Convention to confer with the Eastern Orthodox Church. So great was the spell of the Metropolitan's personality that even the Protestant ministers tendered him a dinner under the auspices of the Clergy Club of New York, and the spirit of the occasion would seem to give promise of an "entente cordiale" between the Greek Church and the Protestant educational endeavors in the Near East.

Archbishop Meletios was accompanied on his trip by several representatives of the Church, among whom were Archimandrite Chrysostom Papadopoulos, director of the Theological Seminary and Professor in the University of Athens; Archimandrite Alexander Papadopulos, a Secretary of the Holy Synod of Greece; Bishop Alexander of Rodostolos, and Dr. Hamilcar S. Alivisatos, chief of the ecclesiastical department in the ministry of education. The object of the Mission was to effect the organization of the Greek Church in America. With this end in view, the Metropolitan and his advisers made a careful examination of the Greek communities and studied carefully the ecclesiastical constitutions of those Churches which are close to the Orthodox in the fundamental basis of government. "The system which most attracts our attention," said Archimandrite Chrysostom, "is that of the Episcopal

Church, because it is most near to our own and because we are connected to that Church by special bonds." Upon his departure, as we have already seen, the Metropolitan left Bishop Alexander of Rodostolos in charge of the Greek Church in the United States, with the title "Synodical Bishop."

PART II

Our Syrian and Armenian Neighbors

A GLANCE at the map will show what a remarkable position the land of Syria occupies as the point of contact between Asia, Africa and Europe. It is on the direct line of travel between Asia and Europe, and it is part of the only land-route between Africa and Europe. It has therefore been, throughout the ages, the highway of the nations. The cities of Syria are rich in historical significance for Jew, Moslem and Christian. Damascus, the oldest inhabited city in the world, is connected with Bible history from Abraham to Saul of Tarsus. Jerusalem, from the days of Melchizedec to the present, has held a supreme place in the spiritual life of mankind. In Antioch the disciples of our Lord were first called Christians; from that city St. Paul started on his missionary journeys; and there, in the second century, the heroic St. Ignatius was Bishop. Beirut, the important seaport of Syria, is of more modern interest as the centre of a great Protestant educational work. From all these cities, as well as from the country districts, come our Syrian immigrants.

Syria—The Cross-Roads

The Syrians claim Phoenician ancestry, and are indeed akin to those hardy voyagers of early days.

The People

They are not, as is sometimes supposed, Turks, though they have long been subjects of the Turkish Empire; nor are they in any way connected with Mongolian Asiatics. Originally, they spoke a language known as Aramaic, or Syriac, traces of which are found in the New Testament in the phrases, "Eloi, Eloi, lama sabacthani"; "Talitha cumi"; "Ephphatha"; but this language is in general use today only in the Church's liturgy, having been superseded in southern Syria by Arabic, and in the northern districts by Turkish. Hence the Syrians proper are sometimes known as Syro-Arabs. Like their Phoenician ancestors, the Syrians are ambitious and thrifty tradesmen. Possibly it was their shrewdness in trade which evoked the bitter complaints of the Roman writer Juvenal against the influx of Greeks and Syrians into Rome in his day; certainly this same business aptitude is a factor in the hatred which the modern Turk feels for the Syrian today and which has resulted in such terrible persecutions.

The stream of Syrian immigration into the United States had its rise at the time of the World's Columbian Exposition in Chicago in 1892. Prior to that date Syrians had come at intervals, one at a time. In 1878 Dr. Joseph Arbeely and his family of nine represented the first immigrant family. Arbeely entered the employ of our Government at Ellis Island.

The earliest centre of Syrian settlement in the United States is in New York, extending from Cort-

Syrian Immigration

landt Street to Battery Place along Washington and streets adjacent. The visitor is at once conscious that he is in the midst of a foreign community. The names on the show-windows are in Arabic characters; swarthy children are playing on the door steps; a number of old women are coming out of the Maronite* Church of St. Joseph; a block away the visitor spies a painted glass window of St. George and the Dragon, where the top floor of a building has been converted into the Melchite Church of St. George.

Some years ago Trinity Church made a social survey of this territory. The report states: "Within this district the Syrians are engaged in the manufacture of lace and kimonos, as importers and peddlers. They are ambitious and thrifty and soon become independent. After saving enough money they show a tendency to move to the newer Syrian settlements in New York and Brooklyn. Their stay in the district, therefore, is a means to an end, and while here, they make a business of taking fellow countrymen as lodgers to help themselves the more quickly to leave the section. During the spring and summer months numbers leave the district to peddle laces and shawls in the surrounding towns and summer resorts."

The more prosperous Syrians early turned toward Brooklyn as a place of residence, and quite a business district has sprung up on lower Atlantic Avenue, State Street, and places adjacent. Ten years ago conservative estimates placed the number of Syrians in

*For a brief account of the Maronites and Melchites see Appendix, Note G.

New York and Brooklyn at 10,000. Lawrence, Mass., stood next with 5,000 Syrians chiefly employed in the woolen and cotton mills, and living in the vicinity of Valley, Oak and Elm Streets. Boston had a Syrian district with 3,000 inhabitants. Pittsburgh had 2,500, and St. Louis was fifth with 1,500. The war conditions, however, have played havoc with all statistics. A glance over the Syrian business directory will show that Syrians are scattered over the whole area of the United States. With one exception, every State reports some residents. Delaware alone has no Syrian establishment of any kind. The numbers range from 23,000 in New York and 16,300 in Pennsylvania to 15 in Idaho and 3 in Nevada. Dean Kerbawy estimates the Syrian population of the United States at no less than 100,000. There is a wide range of economic activity. The business directory shows Syrian mechanics, barbers, photographers, dry goods merchants, jewelers, dealers in "notions," kimonos, laces, silks and rugs; keepers of restaurants, poolrooms, dentists, doctors, interpreters, tobacconists, etc.

Throughout the war, the Syrians showed a spirit of the utmost loyalty to their adopted country. In Brooklyn, especially, the members of the Syrian community were active workers in the Red Cross and Thrift Stamp drives, to an extent unsurpassed by any other racial group.

The Syrian Orthodox Church

The Syrian Orthodox Church is part of the Eastern Communion to which the Greeks belong, and possesses the same ritual and doctrine, though there is a strong

SYRIAN CATHEDRAL OF ST. NICHOLAS, BROOKLYN, N. Y.

CATHEDRAL AT ETCHMIADZIN, ARMENIA

Courtesy of *The New Armenia*

anti-Hellenic sentiment in the Syrian Church, which finds expression in a leaning toward and a dependence on the Russian Church.

Syrian and Russian

In the year 1895, after a few fruitless attempts on the part of the Syrians in America to provide for definite ecclesiastical organization, the Holy Synod of Russia, at their request, sent a commissioner in the person of the Rev. Raphael Hawaweeny, formerly under the Patriarch of Antioch, but later transferred to the jurisdiction of the Russian Church. He arrived in New York in October, 1895, and began holding Services at 77 Washington Street, Manhattan, in the Syrian quarter, but soon transferred his activity to lower Brooklyn whither the stream of immigration was steadily flowing. His labors met with great success, and he was soon enabled to purchase a church building from a Swedish congregation on Pacific Street near Hoyt. He was consecrated Bishop Suffragan to the Russian Archbishop in New York, with charge of the Syrian Mission. In 1910 he attended our General Convention in Cincinnati, and was introduced to the House of Bishops by the Bishop of Harrisburg.

Bishop Raphael was a master-builder. He laid strong enduring foundations, gathering a large constituency and acquiring valuable property for the congregation. He was a man of wide education and keen intelligence, a master of many languages. He possessed rare gifts of administration, and was unselfishly devoted to the spiritual and material welfare of his people. His death, in 1915, deprived the Syrian Church of a strong leader.

He was succeeded by his co-worker, in America, the Rt. Rev. Aftimius, consecrated Bishop of Brooklyn in 1917, under the jurisdiction of the Russian Church.* At the time of the selection of Bishop Aftimius an unfortunate dissension occurred. Some objected to the Russian jurisdiction, withdrew from St. Nicholas, and organized an independent congregation under the name "St. Mary's Antiochean Syrian Congregation." They have placed themselves under Archbishop Germanos of Selefkias, who happens to be in this country representing the Patriarch of Antioch. This congregation is meeting in rented quarters at the corner of State Street and Boerum Place in Brooklyn. It is impossible to predict what will be the outcome of this movement which unhappily divides the Syrian Orthodox Church.

Organization

The Orthodox Church has had the advantage from the outset of a systematic organization. Bishop Raphael's administration gave it a carefully ordered arrangement. In this it presents a striking contrast to the Greek Church in America. Among the Syrians the lay element is under careful control, and the priests are subject to episcopal supervision. Numerically the Syrian Orthodox is much smaller than the Greek, and its churches are unpretentious. The priests have spiritual oversight of very wide areas. An illustration comes from Eastern Oklahoma where our Archdeacon reports that the only foreigners brought into any kind of touch with him are some Syrians in the oil towns who for the most part speak English, and are looked

*For list of Syrian Orthodox priests see Appendix, Note H.

after in some fashion by their own priests who make occasional visitations to the oil fields. A number of their children belong to our Sunday Schools.

Perils through Lack of Oversight

The difficulty of an effective pastoral oversight at long range is apparent, and becomes a matter of serious concern in relation to the children who are deprived of the opportunity of growing up in loyalty to and with intelligent understanding of the Services of their own Church. This situation presents one of the gravest difficulties which the Syrians must face. The future of their Church in America is closely related to its solution. The problem is especially acute among the Syrians, since the Syrian Church is weak along educational lines and lacks men and women who are equipped to develop Sunday Schools or to impart any religious training. The clergy appreciate the situation and are struggling to meet it, but many of them are ultra conservative and do not speak English; hence they are unable to hold the young people who are peculiarly enterprising and progressive. It is at this point that we can best serve the Syrian immigrant by encouraging him in loyalty to his Church.

Attitude toward American Church

The attitude of the Syrians toward the American Church is cordial and trustful, so much so that our clergy are occasionally asked by a Syrian Orthodox congregation to organize a Sunday School for them on our own lines. Unfortunately, however, the supply of organizing ability does not begin to meet the demand within our own Church. Nevertheless opportunities for helpful service do occur. One of our clergy states that

a Syrian priest called on him recently to secure assistance for the musical setting of the Arabic liturgy in English. The Service has been translated and is being set to the Syrian music, so that at regular times the worship will be conducted in the English tongue. This will not only be a long step toward holding the younger generation born in this country, but it will also have a tendency to bring the Syrian Church into closer association with American ecclesiastical life. In course of time it may be a means of winning back Protestant Syrians who have been alienated from their ancestral faith through the influence of denominational educational work. They have attended the Protestant schools in the home-land and have been drawn away from the Mother Church, yet their very education fits them to render valuable service to the Orthodox Communion which enshrines such richness of devotional life and spiritual treasures that even a Protestant Syrian, writing some years ago in the *Atlantic Monthly*, gave emphatic testimony to its power in the unfolding of his spiritual life, bearing eloquent witness to the great debt he owed to the Faith in which he was nurtured as a child.

Opportunities

While the friction between Syrian and Greek branches of the Eastern Orthodox Church, often becomes acute even in the home-land, and is frequently visible here, the relations between the Syrian and the Russian Churches are sympathetic and intimate. Both of them regard the American Church with friendliness, and Bishop Aftimius has openly expressed the hope that our Churches may come into close and cordial relations.

The Episcopal Church has the opportunity of being "big brother" to the Syrian Orthodox in its new home in America. Bishop Parker of New Hampshire has extended a friendly hand by securing scholarships in his school for Syrian lads, and by using his influence to provide religious ministrations for Syrian Orthodox in the Army. Incidentally, a large number of Syrians have been among Uncle Sam's fighting forces. The founding of a few scholarships for Syrian boys and girls in our Church schools is one of the first steps we ought to take to help the Syrian Church. Working along these lines and wholeheartedly endeavoring to strengthen the Syrians in loyal adherence to their Mother Church, we have a large and effectual door of opportunity among these interesting and picturesque immigrants from our Lord's home-land.

The Assyrian-Nestorians

Nestorians

The Assyrians, part of whom are commonly known as Nestorians, are a courageous, hardy people, inhabiting the mountainous regions of Turkey and Persia. They have recently come into prominent notice through the visit of Paul Shimmon, representative of the Patriach, who came to this country in order to arouse Christian sympathy for his people in their unparalleled sufferings at the hands of the Turks during the war. Once great and powerful, the Nestorian Church, driven into exile in Persia during the fifth century by the Orthodox Church, developed an extraordinary measure of missionary zeal. Not only the whole of Persia, but India

as well, felt their influence. Thence they pushed eastward to the very centre of China, where evidence of their labors exists today in the form of a tablet inscribed with an abstract of Christian doctrine written in Chinese and Syriac. In India the Nestorian missionaries met with great success, the results of which, though in modified form, are still to be seen in the Indian Syrian Church of Malabar and Ceylon.

Missions to the Nestorians

In their own land, for 700 years, the Nestorians have suffered destructive persecution, until at the present time their numbers are sadly reduced. Our interest in them should be stimulated, not only by reason of their sufferings, but chiefly by the fact that in recent years they have appealed strongly to the missionary enterprise of Christendom. The American Presbyterian Mission at Urumia, Persia, proved a bulwark of defense for these unfortunate people during the war, although, religiously, it has succeeded only in forming a Protestant community. Since 1886 the Church of England has had a mission in Urumia, established "with the knowledge and blessing of the Catholic Patriarch of Antioch," and having as its express purpose "the strengthening of an ancient Church." The present Patriarch was educated in the Anglican school at Urumia, and the mission further assisted the Nestorian Church by putting its liturgy, (hitherto used only in manuscript), into printed form.

In 1907 Bishop Collins of Gibraltar paid a visit to Mar Shimun, the martyred Patriarch, and the story of his journey is one of the most fascinating chapters in missionary annals. He commends the

naturalness, simplicity and spontaneity of the Nestorians' religious faith which reproduces the life and spirit of the early Christians. Mar Shimun received Bishop Collins with great cordiality. The patriarchial church building is described as a dark square edifice, built of large stones with only one little window and a roof of stone supported on two round arches. The graves of a dozen former Patriarchs are built into the walls. A ladder leads up into the baptistery. The chancel recess is covered by a curtain, and there is a vestry with an oven for baking the holy loaf, the preparation of the eucharistic bread being a matter of great care, since Nestorian tradition asserts that the leaven used has been in continuous and successive use since the night of the Last Supper. The Cross is greatly venerated (a striking fact when seen in the light of the constant persecution to which the Nestorians have been subjected), but the churches contain no *ikons* or other religious pictures. Mar Shimun said that he hoped for a closer unity with the Anglican Church, but was sure that his people were not ready yet. The difficulty was not in any particular doctrines or practices, but simply in the fact of unfamiliarity and lack of mutual intercourse.

In America

Although there are about 5,000 of these East Syrians, or Nestorians, in the United States, they have had only a local prominence in American Church life, but the experience of the Church of England indicates the possibility of a very distinct responsibility on the part of the Episcopal Church and a unique opportunity for service. There are colonies in New Britain, Conn.,

Yonkers, N. Y., and Philadelphia, Pa. The principal centre, however, is Chicago where there are two or three priests. In New Britain, Conn., the Nestorians are under the pastoral care of the Rev. Simon Yonan. The Services are held in St. Mark's Episcopal Church. On Easter Day, 1919, at four o'clock in the morning, the Sacrament was administered to no less than one hundred and eighty persons, some of whom had come from as far as Elizabeth, N. J. and Boston, Mass., in order to be present. This is a good illustration of the faithfulness of the Nestorians to their Church. A large number of Assyrians in Yonkers have, since 1903, held Services, at first in St. Andrew's Church and later in St. John's, where the Rev. Isaac Yohannan, a priest of our Church, ministers to them, using the Book of Common Prayer.

Assyrian Jacobites

A Divergent Group

The Church in Syria, as a whole, always possessed a marked individuality. Geographically it was separated from the rest of Christendom. Politically it was outside the Byzantine Empire, the capital of which was Byzantium—the modern Constantinople. Its language kept it apart from the Greek world. Under such circumstances one would have supposed that unity would be its marked characteristic. On the contrary, however, it seems always to have lacked cohesion, and, as we have seen, to have had a divisive tendency, which has resulted in numerous separate ecclesiastical organizations. One of these we have just considered. Another should be noted, since it includes an appreciable part of our

Syrian immigration. These are the Assyrian Jacobites, so named after their founder, a Bishop of Edessa in the sixth century, Jacob Baradaeus by name. He was a picturesque figure, described as fleet of foot, temperate, shunning no hardship, full of missionary zeal. Dressed in tattered garments, with the appearance of a beggar, he travelled throughout Asia Minor and Egypt for a period of forty years, gathering followers, organizing congregations, consecrating Bishops, ordaining minor clergy. With apostolic zeal he labored by day and travelled by night, and with such effect that his teaching swept over Syria and Mesopotamia, and indeed, became the foundation of the National Church of Syria.* Of this great movement, however, but scanty remnants exist today, their number being estimated at 80,000. Bishop Jacob assumed the favorite title "Patriarch of Antioch" (a title, we note, always claimed by the head of every independent Syrian Church), and adopted the name of the martyred Bishop Ignatius, a name similarly adopted by all of his successors.

The Jacobites use the old Syriac language in their Church Services, although it is now practically obsolete as a spoken language, having been superseded in popular use by Arabic. The Jacobites use leavened bread in the Eucharist, mixed with salt and oil. At each making of dough, a small piece is set aside and mixed with the next making, so that the continuity of the Eucharist is emphasized by the unity of the

*Baradaeus taught the Monophysite heresy that Our Lord possessed only one composite nature. The Nestorians hold that He had two distinct and separate natures.

bread. They administer Communion in both kinds. They venerate pictures and images. They make the sign of the Cross with one finger to show, that according to their teaching, Christ had but one nature.

A Visit to the Jacobites

In July, 1841, the Rev. Horatio Southgate, a priest of the American Church, afterward consecrated Missionary Bishop of Constantinople, paid a visit to the Jacobite patriarch at the monastery of Der-el-Zafaran. He remained a fortnight as his guest. Mr. Southgate went as representative of the foreign committee of our Board of Missions. He started abroad in 1836, receiving his final instruction at a public meeting held in the Church of the Ascension, New York, on Easter Day. In the course of his travels he came into personal relations with representatives of the Greek, Armenian, Nestorian and Jacobite Churches. This was perhaps the earliest instance of contact between the ancient Syrian Church and the West. The primitive character of the life of the Jacobite Patriarch may be inferred from this entry in Mr. Southgate's diary, "The Patriarch was engaged all morning in superintending the threshing and winnowing of the wheat."

Jacobites in the U. S.

Jacobites have been coming to the United States a few at a time for the past twenty-five years. Many find employment as silk weavers. In New England they are represented in various trades. There are more than a thousand scattered through New Jersey. In Paterson there are about fifty families, and in West Hoboken the same number. At College Point, Long Island, there are ten families; in Worcester, Mass., there are about a

hundred families; in Boston sixty and in Fitchburg thirty; in Central Falls, R. I., there are forty families. In this latter place they worship in a small building, and Bishop Perry speaks of them as, "earnest, self sacrificing, well versed in their liturgy and loyal to their traditions."

There is only one Jacobite priest in the United States—the Rev. Hanna Koorie, of Paterson, N. J. He gathers his congregation occasionally in St. Luke's Church, South Paterson. He struggles heroically to minister to his people scattered as they are over a wide area, as far away as Michigan. The Jacobites have no church building in the United States, but land has recently been secured at 550 Clinton Avenue, West Hoboken, New Jersey, and the congregation has been incorporated under the title "Assyrian Jacobite Apostolic Church of St. Mary the Virgin." Father Koorie was ordained in Jerusalem and displays his letters of ordination in four different languages. He is untiring in his devotion to his people and most unselfish and indefatigable. He is under the jurisdiction of the Patriarch Mar Ignatius Elias, who lives at Mardin, Turkey in Asia.

Protestant Syrians

For nearly a century the Mission Boards of various Protestant bodies have carried on work throughout the Near East among the Syrians. Educational institutions of a high order have been founded. Native Christians have sought the opportunities offered by these schools. Some have been won away from their ancient faith, and have attached themselves to inde-

pendent Protestant congregations that have been organized among them.

The relations between the ancient Churches and the American Protestant Missions have brought about a very delicate situation. The extreme Protestant point of view does not always take sufficient account of ancient and traditional forms of religion, nor is it in natural accord and sympathy with the intricate organization of the Eastern ecclesiastical system, and its elaborate liturgical customs. "It became evident," says a Protestant writer of our day, "that the Greek nation was not ready to welcome the Gospel!" He meant that Greece was not hospitable to American Protestant missionary endeavors. The average Oriental, on the other hand, believes that the Protestant missionary can add nothing to what he already possesses in the Orthodox Church. The result of Protestant work in Syria has been the organization of native Protestant congregations. From these a goodly percentage of our Syrian immigrants are recruited. They have learned English in the Mission Schools; they have become acquainted with American teachers; they join the procession of those who are seeking their fortunes in the new land. Thus we shall find Syrian Protestants in our Syrian settlements, and definite religious work amongst them in many places.

An Opportunity

Individual Protestant Syrians often find their way into the Episcopal Church, and become attached to our liturgical forms and rich sacramental life. An illustration came to hand while the present writer was preparing this chapter. A ring at the doorbell brought a couple of Syrians to be

married. The bride was of the Orthodox Church, the groom was a young Syrian from Woonsocket, R. I., a member of our Communion, very staunch, and insisting on our Prayer Book rite. He had found his way into the Episcopal Church from one of the Protestant bodies. There are frequent instances of this kind.

Our Church has carefully avoided any effort to proselytize the Syrian population. In Providence, R. I., there is a congregation known as the "Old Syrian Church," with which the Episcopal Church has intimate relations, but no official connection. Bishop Perry says that "religious work among the Syrians presents a complicated problem, and one that requires much care and patience. The deeper one goes into it, the more difficult are the problems arising from the longstanding divisions between Uniats, Maronites, Orthodox, etc." Perhaps one of the best contributions which our Church can make toward the solution of the problem is to bring about an intelligent appreciation of the Eastern Churches. Oppressed, impoverished, uneducated, these Churches have survived, and have rooted themselves so deeply in the life, affection and convictions of the people, that thousands have heroically faced persecution, torture and death for the Faith. The Eastern Christians have never been found wanting in fidelity. No one would wish to add a Syrian Episcopal Church to the already large list of Syrian religious divisions. Rather let us enter into helpful relations with the ancient Churches, and meet them in a spirit of sympathy, toleration, statesmanship, and we shall discover the opportunity of an

abiding constructive work amongst these people from the cradle-land of Christ.

The Armenians

An Aryan Race

Owing probably to the fact that the Armenians are, like the Syrians, inhabitants of Asiatic Turkey and have also long been the victim of Turkish misrule and oppression, the average person usually confuses them with the Syrians or even with the Turks. They are, however, an entirely distinct race. Of Aryan stock, rather than Semitic like the Syrians, they wandered from their original home in Thrace, about the year 1300 B.C., crossed the Bosphorus into Bythinia, pushed eastward into Cappadocia and Cilicia, and in the 8th century B.C. settled in the region about Mount Ararat. Here, at a very early date in the Christian era, Christianity took root among them. In A.D. 310, Tiridates was converted, and Armenia became the first of all countries to establish Christianity as the national religion. Its Bishops were present at the first great Council of the Church at Nicæa in the year 325, but in the middle of the fifth century, the Armenian Church, refusing to accept the decrees of the Council of Chalcedon, separated itself from the rest of the Church and established itself as a distinct national body under the title *Gregorian.** The ecclesiastical head of the Armenians is a Catholicos, whose residence, since the year 1441, has been at Etchmiadzin, a town thirty-five miles north of Ararat.

*There is now on foot a movement looking toward the reunion of the Armenian Church with the Eastern Orthodox.

VARTAN, AN ARMENIAN BOY

Courtesy of *Men and Missions*

BENJAMIN MAR SHIMUN
MARTYRED PATRIARCH OF THE
NESTORIAN CHURCH

A Persecuted Race

Armenia has been the unhappy football of nations. It is a borderland, a buffer State, which, up to the time of the recent war, was partitioned between Persia, Turkey and Russia. The attitude of Persia toward the Armenians was one of indifferent neutrality; Russia would have protected them had she been permitted; the Turks have always been their relentless foes and persecutors. From 1878 until 1896 massacre followed massacre. There was presented to our General Convention, meeting in St. Louis, a pathetic appeal from the Armenian Patriarch: "Oh, my beloved brethren in Christ Jesus, do not permit the extermination of the Armenian people at the hands of the Moslem." From 1894 to 1896 persecution reached its climax. The Turks slaughtered the people with joy. "Down with the Armenians!", was the cry. Children were brutally murdered before the eyes of their parents. Men were hunted like wild animals—beaten, tortured, burned. Of their churches, five hundred and sixty-eight were destroyed; two hundred and eighty-two were turned into mosques; eighty-eight thousand persons were slain; five hundred thousand were robbed; one hundred and seventy-five Gregorian priests and twenty-five Armenian Protestant ministers were killed. The heroism and fidelity of the people were marvelous. They were martyrs for Christ and nothing could induce them to deny the Faith.

Our Spiritual Kin

In 1899 the Armenian Patriarch, Khorene, sent a letter to Bishop Potter of New York expressing appreciation of the interest of the Episcopal Church in the Armenian immigrants. From the outset our Church had recognized

a protective responsibility toward these people, owing to the close resemblance between the Armenian Church and our own. It belongs to the general family of Eastern churches, and although not in communion with the Orthodox, the differences are not great.* The letter of the Armenian prelate attracted considerable interest, and a facsimile was reproduced at the time in *The Churchman*. Armenians were freely offered the use of our churches for their Services.

Armenians in the U. S.

A considerable colony has grown up in the vicinity of East 27th Street and 2nd Avenue, New York. One notes the signs on stores and restaurants in Armenian characters. The "Ararat Restaurant" is marked by a great colored picture of Mount Ararat which none can mistake. One might almost expect to find Noah as host! The "Arax" Hand Laundry bears reminiscence of the Armenian River *Araxes* which flows through the Armenian kingdom.

On East 27th Street is the temporary meeting place of the Gregorian congregation in an old Methodist Church. The Armenian Christmas falls on our January 19th, and last year the Bishop of New Hampshire attended the Services and delivered an address. Of this Service, with the use of cymbals in the music, the Bishop writes, "The 150th Psalm with its 'loud cymbals' is for all time associated with our visit to the Armenian Church."

*In this connection it may be of interest to note that the Eastern Orthodox make the sign of the cross with three fingers, from forehead to breast, and from right shoulder to left; the Armenians make it with three fingers, but from left shoulder to right; the Syrian Jacobites make it with only one finger. In the Roman Catholic Church the order is, forehead to breast, left shoulder to right.

The total number of Armenians in the United States is estimated at 120,000, and they are widely scattered. There are about one hundred large settlements. Boston has ten thousand Armenian residents. New York has eight thousand; Providence five thousand; Detroit four thousand. In the Eastern and Middle Western States they are mostly factory operatives, but in most of our large cities will be found Armenians engaged in business as importers and exporters, grocers, dealers in dry goods, confectionery, etc., as well as members of various professions—physicians, lawyers, artists, teachers.

On our West coast are large and permanent Armenian communities attracted by the agricultural opportunities presented. The Bishop of San Joaquin states that there are approximately 8,000 Armenians in California, of whom about 6,000 are located in Fresno County where they are prosperous fruit-growers. Ecclesiastically they are divided among the Orthodox Church, the Presbyterian, and the Congregational. The Protestant congregations, which are large and self-supporting, with native pastors, had their origin in Armenia where the people were reached by missionaries prior to their emigration. Bishop Sanford further writes that the relations between the Orthodox Armenians and the Episcopal Church are very friendly. The use of our churches is frequently offered and accepted, and when the new Armenian church in Fresno was recently consecrated, Bishop Sanford took part in the Service. He adds that, while our Church has no work among the Armenians in Fresno, individuals are found in our

Religious Affiliations

congregations. In the outlying districts, the Orthodox Armenians generally use our churches for their Services.

Mr. Papazian, the Congregational pastor in Fresno, is of the opinion that if Armenia is freed from Turkish rule, not only will immigration of Armenians be greatly decreased, but many Armenians now living in the Eastern States under the difficult conditions of factory life will return to the Orient. The Armenians in California, however, will probably amalgamate with our native born citizens. If this estimate of the situation prove true, it is evident that our Church on the Pacific Coast may have a very great opportunity for service.

Similar conditions prevail elsewhere. Mr. Vahan Kirkjian, Vice-President of the Armenian community in New York, is authority for the statement that about one-tenth of the Armenians in the United States belong to the Protestant denominations. The remainder are largely members of the Gregorian Church. The Gregorians own buildings in West Hoboken, N. J.; Worcester and Lawrence, Mass.; Providence, R. I., and Philadelphia, Pa. In other large centres, Services are regularly held in rented churches or halls. In many places there are only occasional Services when a clergyman pays a visit to the colony.

Opportunities for the Episcopal Church

Our Church aims to stand in a relation of helpfulness to these Armenian brethren, endeavoring to strengthen them in their own Church rather than to win them to ours. A large congregation holds regular Services in the Church of the Advent, Boston. An-

other illustration of our method comes from Camden, New Jersey. In the vicinity of St. Stephen's Church, there was a colony of 250 Armenians to whom at first the rector offered the use of the church for their worship. The offer was accepted, with the result that the people were kept together and have recently been enabled to organize a congregation for whom the Rev. Bedros Vartanian of Philadelphia regularly celebrates the Armenian liturgy. Moreover, Armenians have received Communion at our Eucharist, and Communion has been given to our people by the Armenian priest. Thus Camden gives us a concrete illustration of Christian unity.

Armenia's Future

What Armenia will gain in the reconstruction of the Near East, it is impossible to forecast at present. It is by no means improbable, however, that before these pages are printed the Peace Conference may have recognized the justice of Armenia's claim for freedom from Ottoman oppression. But with what result? For over two centuries Armenia has had a close association with Italy and the Church of Rome through the remarkable colony on the Island of San Lazzaro, near Venice, composed of Roman Catholic Armenians, known as *Mekhitarists,* from their learned founder, Mekhitar. While, therefore, Armenians generally recognize that their people in the home-land, largely undeveloped and reduced by recent persecution from 12,000,000 to barely a quarter of that number, are not yet ready for self-government, there is some difference of opinion as to the most desirable political guardian. The Mekhitarists naturally choose Italy, though not objecting to the

United States. The Armenian National Council of America has recently expressed itself strongly in favor of the United States. Whatever be the ultimate decision, it is fairly safe to predict that, once Armenia is delivered from the Ottoman yoke, a large proportion of the four or five million expatriated Armenians, scattered throughout the world, will return to their native country. Is there not, in these facts, an incentive to our Church to bestir herself as never before on behalf of the Armenians among us, in order that their Church may be strengthened to minister at home to a restored and regenerated people?

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A Peculiar Responsibility

Not only with respect to the Armenians, but equally regarding all the peoples of the Near East whom we have been considering in this chapter, the members of the Anglican Communion should feel a peculiar and very urgent responsibility. For while they may appear to us strange and foreign—alien to our traditions and habits of thought, yet they are, as a matter of fact, very closely akin to us ecclesiastically and spiritually. With few exceptions, their Churches, like our own, are members of that great branch of the Catholic family, which, true to the ancient Faith, rejects the assumption of universal authority on the part of any one member. In the lands from which come these alien peoples, are the well-springs of Christianity. In Syria, Christ was born, and there He fulfilled His earthly ministry. In Greece, first of European countries, was the Gospel preached; the Greek tongue was its original vehicle.

These considerations should make us eager to know better these people to whom the world in general, and we ourselves, in particular, owe so much. It should be our earnest desire to come into closer touch with them, to discover them in the midst of our own communities. The approach is not difficult, when there are so many points of contact apart from the mere formal relations of employer and employed, of seller and buyer. They are kindly in disposition, approachable, eager to learn our customs and our speech, ready to welcome us in their churches, often equally ready to worship with us if invited. In many places where they have gathered in appreciable numbers, they have no place of worship of their own, and, however devoted personally to their native Church, the lack of a common meeting place inevitably tends to destroy religious foundations. Herein lies the great opportunity of the American Church—not to wean them from their own, but to give them a familiar basis on which to stand until, possibly, they are able to perfect an organization of their own. The Church School is an attractive power of very great value, by means of which the Greek and Syrian and Armenian children may be held during the critical period of transition. Every effort should be made to secure their attendance and to make them feel at home in the school. Such efforts might easily result in the adoption, by these Churches, of our own improved forms of Church Schools and methods of religious training—a result eagerly to be desired.

The aim of this chapter has been to provide, in mere outline, an account of these, our neighbors, in

order to stimulate the reader to fill in the details himself by reading, study, and above all, by personal contact with his neighbors of various races. If one is alert, he will constantly find sources of information in current magazines and even in the daily press. Thus, for example, the *Boston Transcript* of February 28, 1903, contained a delightfully graphic description of the Syrians in Boston; while the National Geographic Magazine recently presented a most illuminating article on the peoples of the Near East.* If our eyes are open and our minds hospitable, it will not be long before we see and make use of the abundant opportunities for mutually helpful intercourse with our spiritual kindred from the Near East.

**The Races of Europe.* National Geographic Magazine, December, 1918.

CHAPTER IV

OUR ITALIAN NEIGHBORS

A Complex Problem

Books on immigration divide into chapters, and we may read under separate heads all about the many aspects of the problem; but the life about us has no divisions. Our experiences on the street do not come to us classified, and our opportunities as we go among these strangers are never labelled. If our opportunities could speak out loud as they touch us, we would be more quick to seize them, more eager not to lose their meaning. In grappling with this problem, in great part our difficulty lies in the mix and tangle of the many elements involved in the movement of the people of an older world and often of less advanced civilizations, into a world emphasizing in new ways their ideals.

A situation so complex must be taken hold of wherever it can be. We must go close and face it down as the old knights did. The more afraid they had reason to be, the greater boldness they showed in getting close to their dragon. Whether we are considering the perplexities of the immigrant problem itself, or the difficulties involved in our own relations with these newcomers, the whole thing resolves itself if we are close enough to find it *human*. The human beings within it—the little girl, the boy his mother cannot

control, the sick baby—these are our handles to open the door of opportunity. One family within itself may manifest the entire complexity of what we face; and within their relations with us, may lie the solution.

Their Land, Italia

The land from which the Italians come to us is not the Italy of the tourist, nor even of those who know Italy well through much travel there. Nor is it the Italy of great cities, famous for learning and for beauty in all its forms. It is a hidden Italy of small towns and mountain villages in the southern provinces, and from these places have come thousands who have led hidden lives far from cities and travelled roads. Basilicata, Avellino, Caserta, Caltanesetta, these names are on the tongue of the immigrant. A look at the map shows their home provinces. The greater number of Italians who have come to us are from the Abruzzi and Molise, Puglie, Sannio, Campania, Cilento, Basilicata, Calabria and Sicilia. Out of these provinces have come to us a simple people, speaking their own dialect; bringing with them customs, ages old; unacquainted with a way of life other than their own. Daring to come far, and eager for the better life they have heard of, they come out of a great past, their lives rooted in a tradition that strongly holds them; the younger among them turning from it toward the new life, the older not knowing how to take hold of the new. A brave adventure, indeed, to come from such isolation into our industrial civilization, the most complex the world has known. The greater number

Trent
LOMBARDY
VENETIA
Trieste
Fiume
PIEDMONT
Milan
Verona
Venice
Turin
EMILIA
Bologna
LIGURIA
JUGO-SLAVIA
Leghorn
Florence
TUSCANY
Perugia
MARCHES
UMBRIA
ABRUZZI
AND
MOLISE
CORSICA
Rome
LATIUM

come to us from a manner of life so different from our accustomed way of living, that it is truly a stepping from the Middle Ages into modern life.

Said one young Italian referring to his wife's parents, "Her father and mother came from a *little country* (*paese,* meaning village) so near the little country of my father and mother that you can hear the people talking, but they can't understand each other." This is the Middle Ages. It means isolation, content with the usual, resistance to what is unknown, and, strongest of all, fear of the stranger.

Isolation. Dialects. The Middle Ages

During our stay in Amalfi, we noticed a house overhanging the highroad from Sorrento, with two beautiful girls always in the window. Our landlord, the *Sindaco* of the town, explained that they never went out. Italian girls of breeding go out on the street rarely, and then accompanied by their mother. In this country recently I was asked to the wedding of an Italian girl who had been educated in our schools, and had even worked in our factories. A week after the wedding she called to me from a window of a tenement, her new home, but when asked to come down, she shook her head. "I can't go out for two weeks," she said. "Albina, my sister, is with me, and she or my mother must be with me all the time for two weeks, excepting when my husband is at home." The matter-of-course calmness with which Milly accepted this restriction showed how a daughter of an Italian home, Americanized as she seemed to be, dwelt still, within her own home at least, in the very heart of ancient

Strength of Ancient Custom

custom. Not only her mother and her grandmother, but she herself, took it for granted.

Most of these people have not our standards, nor our intellectual background. This we must face, and we must face it with them. As we face it, how interesting to find a bit of the Middle Ages close at hand; to turn to an historical document which is alive; to see a mediæval mother striving to hold her girls to the standards of five hundreds years ago! Here is food for our intelligence. If we can take that dose and assimilate it, it may give us the liberal mind more truly than a university degree with its rights and privileges the same throughout the world. Common life awaits the liberal mind, and is willing to be moulded by it. Impatience never moulds. To see these people as they are, to appreciate and to accept their contribution to our life, means the beginning of our profit. What they have to give, only He knows who made them and gave them priceless gifts. In entering into right relations with them, we feel the difficulties and our failure. But one great starry fact we may hold to: humility never fails; Christianity never fails.

Immigration

Why They Come

Each of the countries making up the United Kingdom of Italy has its own rich tradition of the past; but Italy as a modern united kingdom is not yet fifty years old. On the 20th of September, 1870, Italian troops marched into Rome through a breach in the walls, so it is less than fifty years that Italy, as a united kingdom, has been grap-

pling with the problems of poverty, and of educational and industrial life.

The real cause of her people coming to us lies neither in Italy nor in America, but in economic relations between the countries. The countries of the world are bound together by profound economic laws which become plain as civilization progresses. The very security of civilization depends upon its being in accord with these fundamental laws which govern the well-being of mankind.

All the great critical periods in European history have sent us immigrants who came for freedom. We know now, that no form of freedom has been wholly won, and we are realizing more than ever before in the world's history that the welfare of a people rests in economic freedom—freedom to live well. In this new age of world unity and world freedom, economic freedom means being free to seek the right sort of a life. If the people of one nation do not get what they believe they should have, they will go where they believe it is to be found. The simplicity with which Italians enter upon this great adventure of coming out of a primitive environment into so highly developed a civilization as our own, is no less amazing than the vast number who trust their future to a new land. Each one who comes calls another; so literally that they use the phrase in speaking of their coming, "My brother called me."

From the ancient sea-port town of Amalfi so many have come to New Haven, in Connecticut, that there the *festa* of *San Andrea* (St. Andrew) is kept every

year with much the same ceremony as on the sands of Amalfi.

In Newport, R. I., a hard-working and prosperous tailor said, "I was the first Italian boy in Newport. My uncle was here and he called me. I came on a boat with a *compaesano* and I stayed in New York three days with him, and they put me on a boat and I came to Newport, and my uncle taught me this trade. But I don't speak English good; I didn't go to school."

A story even more touching in its simplicity is that of a woman brought by her mother sixty years ago. They were among the small group of immigrants who came about the middle of the last century from the little towns about Genoa. Her mother, she said, had to work too hard because the father had been hurt by a fall from a fruit tree. "He had a little farm and after he was hurt, he couldn't work no more; so my mother sold my oldest brother to one of those men who came around in those days with a hand-organ and a monkey. He took my brother to England, and my mother had letters from him, and after a while she didn't have no more letters, so she took us and my father and came to America. She didn't know the difference between England and America."

These simple people scarcely know their own land. Their touching ignorance of what Italy means to the world, keeps their own children unaware of their inheritance, and this is the more real as they become aware of the aloofness of the people of their chosen country. Said one young girl, "My mother says Italy is a nice country, full of flowers and fruits. Is it?" She had never heard that Italy is "the garden of the

IN THE ROUGH

THE FINISHED PRODUCT

world, the home of all art yields." Another Italian girl said, "Have you been to Italy? Oh, have you, though? My mother says it is nice there, but I couldn't believe it." "Why couldn't you believe it, Mary?" we asked. "Oh, Americans don't like Italians, and I thought it must be the country isn't nice."

The question, "Why did you come to America?" brings an answer which varies little. "Per vivere bene," they reply simply,—"To live well."

Partly it is an eager coming of young men—*giovani*—for something better, to an unknown land—a promised land; partly it is the serious coming of the older men who want their children to live right, to have what they themselves have not had. *Perche? Per vivere bene!—Why is it? To live well; for that only.* In the seaport town of Amalfi one hears the calls of the fishermen rowing home in the early morning. Fifteen years ago, when immigration was at its height, they were making one *lira* (20c.) for the whole night's labor. The women, with loads of building-stone on their heads, toiling all day up and down the steep hillside, were making half a lira. The desire to make a better living is an economic reason, but not an unworthy one. Our economic state shapes our life. Upon our well-being and the well-being of our community, hangs the whole of our enjoyment and our attainment. The common weal is the concern of civilization. To desire to live well—to risk all for it—that is the courage of the immigrant; to go after it, that is the determination of the immigrant. The sweep of this resolute courage has made America what it is, and even now is making it what it is to be.

Amalfi Fishermen

The Land of Opportunity—America

During the '80s, the Italians came fast to this country, and during the '90s faster still. During the first decade of 1900 immigration increased, until, by 1910, immigrants came a million a year, nearly one-fourth of them Italian. Immigration had become the adventure of a race. In 1914, the Great War first checked immigration, then made it practically cease, so that we are realizing now as never before, our dependence on this labor which has underlain our prosperity. We needed many to do our work; many came to find the work that would enable them to make a living. It is an economic give and take, both receiving and both giving. We wanted the work done, but we were not thinking much about the human beings who were doing it. Now, in the pause which the Great War has made, we have a chance to think more about the human beings involved, who they are and where they live, the meaning of our national life to them. President Wilson, in his Inaugural Address said, "We have been proud of our industrial achievements, but we have not hitherto stopped thoughtfully enough to count the human cost, the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through. The groans and agony of it all have not reached our ears; the solemn, moving undertone of our lives, coming up out of the mines and factories and out of every

Time of Coming

Number

home where the struggle has its intimate and familiar seat."

Typical Italian Settlement in Village

The village of Westfield, in New York, illustrates, in the small, what has happened during the last quarter of a century. About 1895 the first Italian came—Allessandro Gentile from Calabria. Everybody called him Tony. He was flagman on the Lake Shore track for years, faithful and always smiling. After a while he brought his family over, and his boys and girls grew up in our public schools, friends with the other boys and girls. A little later, Sicilians began coming into Westfield, at first from Buffalo, the largest town near, then directly from their own villages, Vicari and Valledolmo, in the province of Palermo. Neighbors over there are neighbors here. There was a bridge to be built, a trolley over the hills, a railroad to Chautauqua, and finally the trolley along the Lake Shore, connecting Cleveland and Buffalo. These different works of construction brought gangs of laborers who lived along the track in boxcars, scarcely noticed by the village, as they put through the work which was to mean so much to its people. Meanwhile the permanent colony grew. By 1908, it was established, not in any sense a part of the *social* life of the town, but an important part of its *economic* life. Westfield belongs to the Grape Belt. The Italians themselves have bought vineyards, and they have transformed the part of town near the tracks, which was part dump and part marsh and could be bought up cheap, until now it consists of paved streets of shining pink and blue houses, built by themselves, and em-

Their Labor

bowered in green, flowers, vegetables and fruit-trees.

In a village they more easily get hold of land, but everywhere they make chances to cultivate the soil. The early Spring takes them from the city to the country, even if it is only for their one free day, Sunday. In Providence, R. I., the early Sunday morning trolleys are boarded by hundreds of Italians, carrying garden tools, potatoes for seed, baskets full of food for the day. Many of the more prosperous ones have their own automobiles, and carry the whole family out for Sunday. As soon as they can afford to do so, they build a little shack on the land, and the younger men spend nights there. In Buffalo, hundreds of tenements in the Italian quarter are padlocked during the summer, because the whole family has gone to one of the Lake Shore towns for work on farm or in cannery. They do not give up their city home, but return for work in factories or other inside labor in the winter. The social instinct is strong, and they succeed well in agriculture when they live close together and raise crops which require hand labor. They have success in truck and vegetable gardening where they can have both land and neighbors.

The cost of their work has been high. It has been such a giving up as only helplessness knows. In one of the flood years of immigration, two prosperous young fellows, leaders of the younger Italians of Cleveland, returning from a dance in the early morning, saw, through the open windows, a room full of very recent immigrants. To each one in turn, sitting on the edge of his narrow cot, the boss tossed a hunk of bread. It

The Cost of their Labor

Bordanti

was their breakfast, the morning preparation for a day of hard work. These men were *bordanti,* men here without their families and living as they could wherever they could. Such a man would spend on his own needs not more than twenty-five cents a day. What self-forgetfulness lies in this narrow life, in this severe and continuous self-denial!

Industry

In answer to an inquiry for a *bordante* living in this way, the woman with whom he lived, shook her head to all questions. She didn't know what he did, she didn't know where he worked, she didn't know his name. "He go out early, he come in late," was the sum of her knowledge of him. Truly a touching picture of unremitting industry. This severe giving up of the pleasures of life is always to accomplish some desired end—to bring their families here, or to support them in Italy. As families come, there are fewer of these *bordanti,* and fewer too of the casual laborers. It has always been true that the large proportion of day laborers was due partly to the great numbers of works of construction paying high for labor, and partly to the fact that a workman, however skilled in his trade, usually cannot work at it where he cannot speak the language. Whereas ten years ago, unskilled laborers predominated among the incoming Italians, at present the greater number of them are tradesmen and industrial workers. If present conditions caused by the war continue, there will be a still smaller proportion of laborers among these people. The younger men do not become laborers, and future immigration is not likely to bring a large number. The son of one of these unskilled laborers the other day

graduated from the University of Pennsylvania, and there are hundreds of such instances. Another of these laborers who has lived in the United States twenty years, is worth twenty thousand dollars and all of his children have had a High School education and are in trade or in business.

The cost of all this has been high. Their achievements have been won by paying the full price of hard work, unremitting industry, thrift. They have paid the same price our own fathers paid to win prosperity in a new land.

And they have paid other costs. On the hills above Westfield, while the trolley was being constructed, an Italian riding on a truck, was killed, needlessly. No one knew his name. No one knew in what little town in Italy his family would be waiting for news.

Helplessness

One night, on the Lake Shore track, a gang of twenty men labored against the storm to keep the ice out of the tracks. One of them said afterward, "The snow and wind too much, it very dark, an engine come quick, and on the track eleven men dead!"

There are other costs, invisible. An Italian who had gotten on well, talking about the common life here, compared it with everyday life in Italy. "Niente bellezza," he said, "Niente divertamente"—nothing of beauty, nothing to please and charm, to occupy the mind. His fine-looking old mother sat by listening. She could not take part in our talk as she spoke only the dialect of her village, but over and over she repeated in a sort of chant, "Ah, bella Cosenza! Ah, bella Cosenza!"

"NIENTE BELEZZA"

"NO ONE KNEW HIS NAME"

CHOIR OF ST. MARY'S ITALIAN MISSION, WIND GAP, PA

Loyalty

It is not often, however, that one hears expressions of regret. The courage which brought them stands by, and their appreciation of what our country means is genuine. They are loyal to their chosen land.

The Women

Upon the older women the great change falls most heavily. The men go to work; they are getting what they came for. The children go to school; they are getting more than they ever dreamed of. The women came to make the home, and they are making it as well as they can, just as they always have. An old *nonna* sits at home; the door opens, and an American school-boy comes in, in new cap and coat, with shining rubbers on his feet—her grandson. Whoever heard of rubbers in the Basilicata, any more than sinks and inside plumbing! To the older people, American shoes and rubbers symbolize the happiness and good fortune of their grandchildren; and, so, even with the strangeness, comes content.

Their Effort

One young Italian, eager for the best this country has to give, explained the path of progress. "We go to school and we get new ideas, and we go home with a schoolmate, and we see how Americans live; then, as we grow older, we wish for lives like that, and we impose upon our parents our ideas, to leave the old tenement and to go where there is more air and light."

In a Columbus Day parade, a group of Genoese marched with two banners: one read, "Columbus, our Fellow-Countryman"; the other, "America, Our Chosen Country."

Indifference of Americans

"Perhaps we could get on better if we could speak the same language," remarked one American, after an effort, through smiles and gestures, to show a foreign family living back of her that they mustn't throw rubbish over her fence. She added, "They mean to do right, but they don't know what it is." Many an American's love for Italy, and his sentiment for the gay people of that land, break down before the sight and smell of the congested part of our great cities. Humanly, we do not touch, and so there result indifference and helpless waste.

A young girl who, through an American friend, found a way through what had seemed insurmountable, exclaimed, "We was looking for somebody to tell us what to do!"

The Public School

The schools have faced the need because they have had to. Our public-school teachers have splendidly borne a burden which properly belongs to the whole community. In school, the children have found discipline and careful training, but even the teacher's patience breaks down before a father as untrained as his own child, and a mother more ignorant than her children.

Isolation

An Italian who had gotten on well in this country couldn't sign his name. The American who had asked for his signature exclaimed with astonishment, "Are there then no schools in Italy? Why is it that so many cannot read and write?" The Italian's mortified silence made his daughter answer for him, "There was a school there, but there

was nobody to tell him to go to it." So it is with them here. They have come to the land of opportunity because they want to live well; but in their own quarter, at work under their own boss, shut up into their own dialect, they are far from the people who can show them what living well means.

Religious Indifference

Great numbers are without religious care. Many of the men have grown indifferent, the women are full of superstitious fears, and the children often grow up untaught.

"I told him to go," said one father of his little boy who never went to church. "I sent him once, but he didn't go." Turning to the child, we asked, "What do you do Sunday?" "Stay around," replied the child.

An eldest son said of his parents, helpless before their own children, "They ain't got no right to have children if they can't make them do what's right!" "You must help out yourself, Nicolino," we said. "You were born in this country and you have been to school; you must tell your little sister what to do." "Oh, I do; I hit her all the time," said poor Nicolino, justifying himself.

A family, asked turn about: "What do you do on Sunday?" replied, "Don't do nothing." "Have to get dinner." "Stay around." "Sleep." "Read the paper." A fine looking young fellow, a *compaesano*, being asked in his turn, "Where do you go to church?" was silent. The whole family spoke up for him in chorus, "He don't believe in God!"

Smiling, eager and full of good will, his days full of hard work, he has come to America to get our best, but he has never seen one of us ready to exemplify the

give and take of comradeship, or to show him our best. Foreign missionaries manage better. They know that in order to win people, they must give themselves a chance to be liked; that they must go among their neighbors and be known. We must find some way to go where the newcomers are, and to have them come where we are.

Need of Comradeship

An Italian physician of middle age, who has won success, said bitterly, "When I came to this country, it didn't matter how *I* got along. Nobody cared what happened to *me*. *I* was a Dago. It is not so in my country. There if a man is a stranger, that is a reason for *kindness*." Does this mean that with all our boasted institutions, the Rockefeller Foundation, the Carnegie Foundation and all that to our credit, after all, we have not made good—that we are on the wrong side in the parable? "I was a stranger and ye took me in." In this new age only fellowship brings salvation from worn-out ways of living. In this splendid age in which we find ourselves, astonished at the glory of life, he who does not take and give, and take again and give twice over, does not live at all. He is not of the world's new birth.

The Open Door

There is only one basis for good work—acquaintance. We must know them, and know them because we want to know them. They must have a chance to know us, and our strong tower is our certainty, which they prove over and over, that they want to know us. How wide they

Acquaintanceship

fling the door of their minds and of their hearts to our lightest knock! It is certain that whether they want our religion or not, they want us, and more important still, they want the best of us, the very best that we can give them. One of their leaders co-operating with Americans in starting a night school, exclaimed, "I know you have gotten the finest people in town to come here to teach us." The Italians came because those were the people they *wanted* to be led by. Their eagerness to follow makes anything possible if only we are fit. Our humility must match their eagerness. We must throw the ball because we want to, because we long to get into the great game of knowing better these people whose acquaintance is so worth our while. What gifts they hold toward us! The responsive mind, the eager heart, a splendid past, a future glowing in the light of a brotherhood yet to be! As they come toward us with glad certainty, so must we, with eager happiness, offer ourselves and all that we are. They want us—that is plain. As they receive all that lies on the surface and on the upper levels of our life—our dress, our daily speech, our common ways of living, even so, as we prove ourselves fit, they will receive, from the deeper levels, our intellectual and spiritual life.

Our Opportunity

Those who have fallen away from the ancient Church of Italy—and there are many who are indifferent and are bringing up their children without religious instruction—these must know, and we must tell them, that here in the United States is a Catholic Church, American, not Roman, paying allegiance to no foreign authority, yet a Church

authoritative, sacramental, and acknowledging the divine commission to shepherd all the world. Moreover our Church, with its noble and dignified Service, meets their need of worship in the accustomed way.

But we must remember that the Church is ourselves. Only through ourselves can the Church be brought to those who stand aloof, unshepherded or uncaring. We must greatly care that these find the way of life, and, because we are their brethren, beside us seek and find our Father. Only by wanting to reach them, can we reach them. Who are the ones who need us; where are they? Only by seeking can we find them. Those who have opportunity to know them well, agree that Italians in this country are drifting away from religion, and that the connection of many of them with the Church, is a formal connection of baptisms, burials and marriages.

Working Suggestions

There are a few Italian congregations of our Church established by the devoted labor of Italian priests among their own people, or of Americans and Italians working together. Some of these are of twenty or thirty years' standing, and in them we see the fruit of personal devotion and of pastoral care.*

Such a congregation, once established, justifies itself. The hard thing is to make the beginning where nothing yet exists. This holds us back. We do not know just what to do and how to do it.

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*See Appendix, Notes I and J.

A Whole Church Responsibility

Any beginning which is sincere is a good beginning. One Diocese, undertaking to face the problem as a whole, has appointed a worker to observe, to get acquainted with the different possibilities, and to cooperate with the different parishes. This means that the burden, with all the risk of seeming failure, does not fall upon any one parish located near the Italians, nor does it fall on a small group of interested persons. Like the community-responsibility carried by the public schools, it is a whole-Church responsibility, though one parish or another may happen to be on the firing line. An effort like this grows very fast. Wherever Italian children begin to come with other children to Sunday School, it means that that parish is really accepted by Italian parents as their own. One or two Italian families mean a hold upon a larger group, and that means the possibility of all sorts of give-and-take, intellectual and spiritual. A Diocese beginning in this way should have a center, preferably in the largest Italian quarter, where members of any parish may go to find the person or family they will make their friends. From this center may radiate in all directions the lines which connect and draw together. With such an arrangement, it is practical to have one Italian-speaking clergyman, under the direction of an experienced clergyman or under the Bishop, serve the different parishes. In the same way an experienced woman may work with the different parishes precisely as any missionary does, at the same time building up and planning for the future.

The possible supply of persons and help from the whole Diocese makes it an easier task than with most missionaries, though it is indeed a pioneer field. Just here is our weakness. The field is close by, around the corner; it is our chance to be missionary, and we are letting it slip by. One Italian priest in a large city begged the other churches for help. None came. Finally, from the Presbyterians, came teachers for his Sunday School. Another of our Italian priests lost one-half of his Sunday School children because he had no teachers.

Pioneer Work

Part of our handicap in attacking our opportunity is that we think of missionaries or clergymen or Church workers as doing it. We must clear our thoughts. What Italians need is to know ordinary men and women, doing ordinary things, yet whom they recognize as persons whom they want to be like. This whole situation is a chance for our Church to be missionary in an entirely simple and unassuming, matter-of-course way. The only way in which we can get hold of a situation, in its religious aspects so entangled, is to know and care for the human beings concerned. We must think of it, not as ecclesiastical, but as human; then it straightens itself.

A Task for the Laity

Both women and men must go at it. Women can not go into the barber shops, neither can men easily go into the homes. Both Americans and Italians must work at it. We must not leave Italians to face alone what is after all an American problem. Amid the vast throng of unchurched Italians who need our pastoral care there are at pres-

Together

ent only nineteen Italian priests of our Church. They have done and are doing a work which in self-sacrifice, persistence, isolation and devotion is truly missionary. We are too often content to remain not only unappreciative of the difficulties attending such work, but indifferent to its fine results. We must not stand back and merely stare at it. On the contrary, we must throw ourselves into such efforts, with all the ability, all the intelligence, all the ardor, all the wisdom that we, as American Churchmen, possess. The leadership for which the younger generation of Italians look, is often less that of their own people than of those whom they recognize as American. This is America, and they have come to this country, deliberately choosing it because they want to become a part of it.

Persons of every sort of equipment are needed in facing this tangled situation—so tangled that it is impossible to generalize about it. One makes a statement, and at once recognizes that the opposite is also true. What we must try to do is to meet all their needs. One of us can meet the needs of the younger people; another, speaking Italian, can be a friend to older persons. It must be group-work as all missionary work must be; that is, different efforts made by differently equipped persons, and all fitting in together. The whole Church must mobilize, and wherever we are needed, there we must learn to go.

The Language Problem

We have kept aloof because few of us know Italian. With many families this is not necessary, as some English is always spoken by the children. Yet to speak "la bella lingua," is a flag of good-will, and wins instant courtesy and

smiles and excited appreciation of the visitor's friendliness. One Italian exclaimed, though the visitor assured him she was American, "You must be Italian, Americans can't speak Italian." Then shaking his finger at her, "You was born in this country maybe, but you *are* Italian."

The Church Service in Italian

The question is often asked whether Church Services for Italians should be held in English or Italian. Circumstances vary and make one or both possible. At Grace Chapel and San Salvatore in New York, and at l' Emmanuello in Philadelphia, three congregations established for more than thirty years, the Services have always been held in Italian for the sake of the older people, and to hold the family together. Opinion at present, due to the great war, leans toward Services in English. The fact is that both are needed, just as the ministrations of both Americans and Italians are needed, and each parish or each diocese must work out what it best can. Those who understand no English cannot be held by English Services alone, though they may be ministered to personally, as a part of the family belonging to the parish. Services held occasionally in Italian are a great consolation to such people. Sometimes an American priest is able to read the Service in Italian, even though not able to speak it colloquially. If mistakes in its reading are not made, the Italians appreciate the effort to serve their need. We must utter ourselves to them in a thousand ways, sometimes Services at other hours than the regular American Services, make an easy beginning, when there may be present a few

CHAPEL OF ST. FRANCIS DE ASSISI, BOSTON

CHAPEL OF ST. FRANCIS OF ASSISI, BOSTON—INTERIOR

Americans whom they have learned to know and like.

If we need to know Italian, we must learn it as foreign missionaries do, and it takes very little learning to use phrases which win instant friendliness. *Persons* are a living language. We ourselves mean more to them than our own words mean. If we can only get close enough so that we may trust each other! Isolation means helplessness but comradeship is strength. We have got to lay down our own confidence that we are so much better than they, and that our own achievements are greater than theirs, and in genuine humility desire the companionship of their minds and of their opportunities.

Sympathy—a Language

As we enter upon an effort to meet their needs, we must not ask results. We must not ask success. We know too little where it lies. Success and failure lie together. The effort which seems failure teaches us how, and that means a pressing forward. We have nothing to do with success; our business is to keep on trying. The very effort is success. Perhaps we cannot immediately make a large Italian congregation; but suppose a case in point. An Italian child nearby has parents who are indifferent to religion; he is losing out, as a little boy, on the training which will make him the sort of a man he ought to be, and which his father and mother want him to be. Here are handles to seize. Any natural way to approach them is a sound way. We must think in the small, and appreciate what is little. In small and earnest beginnings may lie the solution of our big problem.

The Effort Is Success

"The Kingdom of Heaven cometh not with observation." This is said too seldom in our talk of the coming of the Kingdom. As it rests on profound truths, so it depends upon small things. The whole secret is to find our own beginning; that will be interesting and will make us want to go on. The wonder of this work is that it is truly missionary and truly pioneer. Work for them that are nigh gives everybody a chance to get into the firing line.

Sincerity

They came to us, as they say so often, *Per vivere bene*—To live well; because they believe that here is what makes for right living, for well-ordered lives. They do not come for our religious life, for they have no thought of needing it. But life is one. Their needs are ours, as ours are theirs. The life of a community is based on fellowship. This means fundamental respect each for the other, and genuine sharing of what makes life worthy. We cannot give them what we have—our civilization—receiving from them all their part in its upbuilding, and yet withhold from them any part in our best possession—our spiritual life.

Per Vivere Bene

At Pentecost the gift of tongues may have been not as much the speaking differently by many, as the power of utterance given all by the Spirit of God. In our own day, when the flame that burned at Pentecost burns anew, and we see the tongue of sacrificial fire above the head of many, the Giver of fire and of life makes ready for us His choicest gift—Fellowship, between his differing children.

Fellowship

CHAPTER V

FROM THE LAND OF THE VIKINGS

Of the three Scandinavian countries, Sweden and Norway occupy the larger peninsula in Europe. In round numbers this peninsula is from 250 to 400 miles wide, over 1,100 miles long, and contains nearly 300,000 square miles of territory. It is about one-third larger than the Republic of France, and four times the size of the whole of New England. To the northeast it is joined with the mainland of Europe by the Arctic Finland. Its eastern coast reaches the Gulf of Bothnia and the Baltic Sea. The south is bounded by the narrow Sound that separates it from Denmark. To the west the Kattegat, the Skagerrack and the broad Atlantic beat its rocky cliffs, while its rugged northern headlands reach the Polar Sea. Its North Cape is within 19 degrees of the North Pole, a situation corresponding to that of Alaska and Greenland.

Sweden and Norway—Physical Features

In the northern region, mountainous formations reign in magnificence and wildness. Vast groups of mountains alternate with isolated summits, and innumerable rivers and streams dash down from the heights and form grand waterfalls. Immense forests,

and arms of the sea, called *fjords,* reaching far inland, add to the sublime grandeur of the scenery. The general character of the landscape is similar to that of Switzerland, and the resemblance is greatly increased by numerous glaciers. The great central part is a broken country of hill and dale with a multitude of rivers and clear, picturesque lakes. In the southern part of Sweden there is a broad, open expanse of good farming land that remind an American of the western prairies.

The climate of the Scandinavian peninsula is severe, although much milder than might be expected in a country so far north. Barley and rye are cultivated within the Polar circle, and dense forests cover Scandinavia in the very same latitude in which Greenland is wrapped in eternal ice. This fortunate condition is generally attributed to the influence of the Gulf Stream which runs along the western coast of Norway. It is evident that the great extent of the area, which from the north to the south embraces nearly 19 degrees of latitude, as well as the various heights, must tend to produce climatic differences which are sometimes marked by great contrasts. At Stavanger, Norway, the mean temperature of January is 34.7° Fahr., and that of July 50.4°, a difference of only 15.7°; while at the capital city of Stockholm the mean temperature of January is 24.8° and that of July 63.5°, a difference of 38.7°. Farther north the difference is, of course, still greater in many places.

Climate

The summer is comparatively short in Scandinavia, but this is counterbalanced by the length of the summer days and their abundant sunshine, whose benefi-

cent influence on both animal and vegetable life is most conspicuous. In the northern part, the sun shines day and night from the last days of May to the end of July. This is the reason why Sweden and Norway have been called "The Land of the Midnight Sun." The Scandinavian summer, especially in the north, is a season of nearly constant daylight. These evenings and nights, when all nature seems to have fallen into a quiet dream, have a magic beauty of their own, and produce the most enchanting and lasting impression on tourists from other lands.

This healthy climate, combined with good social conditions and the even distribution of property, makes the position of the Scandinavian race very favorable as regards its *vital statistics*. While the relative number of deaths occurring among Teutonic and Romanic races in Europe is 24 per annum to every thousand inhabitants, it is only 14 in Sweden, Norway and Denmark.

The People

The race which inhabits these three countries has occupied the same territory for an unbroken period of at least five thousand years. There are traces of an earlier population, but it is not possible to determine whether those tribes of hunters and fishermen belonged to the present Germanic branch of the great Aryan family or to some other race. It is still a matter of debate whether these Aryans entered Scandinavia from the southeast, perhaps from Asia, or whether the race originated along the southern shores of the Baltic.

The Scandinavians are noted for their strong sense of honor, patriotism, valor, chivalry, pride, endurance, self-reliance, obedience to law, hospitality, genius for organization, religious mysticism, love of political and religious liberty, strong desire for adventure, and a passionate love of nature. Of these traits, the inborn love of adventure and nature was most conspicuous in the old Norsemen and stalwart vikings, "who, in the days of old, when Europe was degraded by chains of slavery, were the only free people governed by the laws they themselves made." They have left an indelible impression of their character on the countries they overran and in which they settled. The history of England and her people abundantly proves this.

National Characteristics

Introduction of Christianity

Ansgar (St. Ansgarius), the apostle of Scandinavia, began his missionary work at Jutland, Denmark, in 826, and at Birka, now called Björkö, Sweden, in 830. The work inaugurated by this pioneer missionary was almost extinguished after his death at Bremen in 865.

The real evangelization of the three Scandinavian countries is mainly due to the heroic efforts of English missionaries and Bishops. The celebrated Olaf Tryggvason, during whose epoch-making reign (A. D. 995-1000) Norway was Christianized, was confirmed in 994 by Bishop Aelfhea of Winchester. From England, Tryggvason brought several missionaries to Norway, where he himself often preached the Gospel during his ex-

Influence of the English Church

tended trips to different districts and colonies, including Iceland and Greenland. The greater part of his five years' reign as king, was spent in missionary tours among his people.

It was probably at the suggestion of Olaf Tryggvason that one of his English Bishops, by name of Sigfrid (also called Sigurd), extended his missionary labor to Westgothland in Sweden. This Bishop converted and baptized (A. D. 1008) Olof Skötkonung, the first Christian king in Sweden. He also baptized the other members of the royal family and the leading members of the court. In due recognition of the blessings received, the king donated the whole State farm of Husaby to the Church, and a little later the Cathedral was built at Skara. The see of that name is the oldest in Sweden, and St. Sigfrid was its founder. The see of Vexiö also recognizes this English Bishop as its founder, and an appropriate symbol in the official seal of the diocese is a token of the desire to perpetuate his memory.

A number of other Englishmen, whose names shine like bright stars in Swedish history, followed, and developed the work. Among the more prominent are St. David, founder of the see of Vesterås; St. Eskil, the first Bishop of Strängnäs; and the three Anglican prelates, Rudolward, Ricolph and Edward, who succeeded one another as Bishops of Skara.

Dominance of Rome

The Church of England is the real mother of the Church in Sweden, Norway and Denmark. This explains why Swedish Christians, for more than two hundred years, refused to submit to the decrees from Rome. Pope Eugene III was

aware of this influence, and he therefore sent the Englishman Nicholas Breakspeare, afterwards Pope under the title of Hadrian IV, as his representative to the Swedish Church. His genius proved equal to the hard task before him, and at the Synod of Linköping, in 1152, he finally succeeded in his efforts to make the Swedish Church consent to the payment of "Peter's Pence" as an acknowledgment of the papal supremacy, a tribute which had already been submitted to in England for two hundred and fifty years. Thus Sweden was at first Christianized, and later on Romanized, chiefly through the efforts of Englishmen.

But as there is usually no good without some evil, and no evil without some good, so also in this case. Cardinal Breakspeare brought with him a young Englishman named Henry, whom he consecrated to the bishopric of Upsala. This Bishop Henry became the trusted friend and adviser of the king, Erik the Saint, and in 1157 he accompanied the king and his army to Finland for the purpose of converting the Finns to Christianity. When the king returned, Bishop Henry remained, and became the apostle of Finland. After his martyrdom he was made the patron saint of the country.

Present Status of the Scandinavian Churches

Results of the Reformation

The Reformation in Denmark and Norway resulted, in 1536, in a Constitution which made the Churches of these countries Lutheran in doctrine, ritual and polity. In both countries the episcopal office has been restored, but not the historic succession. Norwegian divines have lately proposed

HUSABY CHURCH, WESTERGOTLAND, SWEDEN

The Oldest Church in Sweden

CHURCH OF ST. ANSGARIUS, PROVIDENCE, R. I.
Copied from an XIth Century Church in Sweden

to remedy this defect by inviting English and Swedish Bishops to join in the consecration of men chosen for vacant sees in these two national Churches.

In Sweden, the Reformation began and developed under the leadership of two remarkable brothers, Olans and Laurentius Petri, both pupils of Luther and Melancthon. The former has been called the Luther of Sweden, and the latter its Cranmer. But Olans, although impetuous and independent, was more conservative than Luther, and the gentler Laurentius wiser and firmer than Cranmer. One of their earlier converts was the great statesman Laurentius Andrae, Archdeacon of Strängnäs. Through him Gustavus Vasa, the liberator of Sweden, became familiar with the tenets of the reform movement. They appealed to his keen intellect, and he took every opportunity to further the movement during his reign (1523-1560). At the diet of Vesteras, in 1527, he set forth the needs of reform in State and Church. After some resistance the Estates yielded to the king and passed two acts called *Recess* and *Ordinantia.* These decrees, passed within a single week, at once ended Roman supremacy in Sweden.

The introduced changes were much more gradual and continuous than in England, and the reactions were far less violent. Both the king and the reformers were careful to provide for valid consecration of all new Bishops for vacant sees. Laurentius Petri, after rejecting papal supremacy and all Roman prerogatives, became the first Archbishop of Upsala. The new Archbishop's great influence and wise policy prevailed over the king's caprices and his German advisers.

During the forty-two years of his Archepiscopate, he quietly and soundly guided the Church of Sweden through her transitions until his great work was fittingly consummated in his Church Ordinance of 1571, made the law of the Church at the Council of Upsala in 1572. This Ordinance stereotyped the future procedure of the Swedish Church in regard to the Episcopate by incorporating into her constitution the three characteristic provisions: "That a Bishop should be regularly elected; that the election should be confirmed by the State; that the person elected and confirmed should receive episcopal consecration."

The Episcopate

Efforts to bring about a Roman counter-reformation, persistent pressure of Calvinistic agitators, and arbitrary teaching and administration in some dioceses, made it imperative to adopt some recognized standard of doctrine besides Holy Scripture and the three ancient Creeds. This was done at the Council of Upsala in 1593.

The unaltered Augsburg Confession, drawn up by Melanchton in 1530, was unanimously accepted by the Council, and it has ever since remained the doctrinal standard of the Swedish Church. In commenting on its contents, the late Bishop John Wordsworth of Salisbury has made the following statement : "There is, I think, nothing in the 'Confession' itself to which an English Churchman who accepts the Thirty-nine Articles can reasonably object. There is indeed a close relation between the two documents. Hardwick points out that the Thirteen Articles of 1538 were based almost entirely

The Augsburg Confession

upon the great Germanic Confession, and that they were in many ways the groundwork of the Articles now in use."

All the decrees on faith and worship passed by this Council were signed by 1,934 representative men from different parts of the realm.

The Church of Sweden is closely united to, though not amalgamated with, the State. Her historic organ is the Episcopate; her judicial organ the Convocation which meets every fifth year under the presidency of the Archbishop. This body, corresponding to our General Convention, consists of thirty ecclesiastics including all the Bishops, and thirty laymen. It has the power to veto all interference on the part of the Government and Parliament in matters pertaining to canon law.

Convocation

Historians usually describe the Swedish Church as *Lutheran Episcopal* with a liturgical form of worship similar to the one set forth in the Book of Common Prayer. This description is as satisfactory to Swedish Churchmen as *Protestant Episcopal* is to Anglicans. Ritual uniformity exists everywhere in Sweden. There, as within our own Communion, the clergy belong to different schools of thought; but they all vest and conduct the appointed Services alike. Black gowns, chasubles, episcopal copes, crosses, staffs, mitres, candles and wafers are used, not on account of individual choice, but in obedience to law and established usage.

At present more than 99 per cent. of the entire population of Sweden belong to the established Church. Of the rest, 56,200 are Baptists; 17,500 Methodists; 4,400 Jews; 900 Irvingites, or Catholic

Apostolic; 1,900 Mormons; 300 Greek Catholics; and 2,600 Roman Catholics. Public opinion is intensely anti-Roman, and the very word *Catholic* is almost exclusively used, even by theologians, as a synonym for Roman, and is therefore discarded, even in the Creeds, where the equivalent *"allmännelig"* (universal) takes its place.

Education

There are no illiterate people in the three Scandinavian countries, except a few among the nomadic Lapps in the extreme north. Compulsory education has been enforced for a long time. The national or public schools are considered to be the best in Europe. Strangers travelling around are struck by the fine school-buildings scattered everywhere, even to the farthest north. In villages, towns and rural districts, the most conspicuous structure is the school-house with its gymnasium and library.

Religious instruction is given the children in the schools from the age of seven until they are fifteen. At that time they are handed over to the clergy for a still more systematic instruction before they are confirmed. There are also numerous schools for the training of the mentally defective, the blind, the deaf and dumb. High schools, trade and technical schools, colleges and universities are maintained by the State. These institutions are open to all people free of charge, and it is therefore quite common among the peasants to take advantage of this free college training.

Religious Instruction

Scandinavians in the United States

Many historians have proved that Scandinavians were among the earliest settlers in our country. They have taken a prominent part in the development of our economic, political and social life. When Henrik Hudson, in 1609, sailed up the great river named after him, several Danes were included in his company, and were present at his first meeting with the Indians on what is now called Manhattan Island. It is claimed that the northern part of New York City is named *Bronx* after the Danish settler Ursus Bronck.

In 1638 the Swedes had begun to settle in the regions around the Delaware River, and were among the foremost in planting Christian civilization in that part of the country. Swedish priests inaugurated a mission work among the Indians several years before John Elliot and William Penn began their successful ministry among these aborigines. From that time to 1731, the Church of Sweden sent to the Delaware colony 34 clergymen, all of whom were recognized by the Bishop of London, the Society for the Propagation of the Gospel, and the English clergy in Pennsylvania, as lawful ministers of the Church of God, and therefore commissioned to minister, not only among their own countrymen, but also to congregations of English Churchmen. Bishop Swedberg, of Skara, who had jurisdiction over the Swedish colony in the New World, often reminded his clergy to observe carefully what he termed "the existing unity with the English Church." When the colony became fully American-

Unity with the English Church

ized, the Protestant Episcopal Church inherited these old Swedish churches in New Jersey, Pennsylvania and Delaware. Their episcopal origin made the assimilation a natural development from past events.

Later Immigration

Numbers and Distribution

Since 1836, Scandinavians have landed on our shores in constantly increasing numbers. In 1880, the persons born in Scandinavia and residing in this country numbered 440,262; the census of 1910 shows that this number had increased to 1,450,733. Of these, 756,047 resided in the northwestern group of States; 232,150 in the western; 242,935 in the eastern; and 15,599 in the southern. Of the foreign and native born Scandinavians here in 1910, 1,364,215 were Swedes, 979,099 Norwegians, and 400,064 Danes. For several decades, about one-third of all our Scandinavians have resided in the State of Minnesota. During the last ten years there has been a steady increase in all other States. The present number of our foreign and native born Scandinavian population is estimated to be about 4,000,000.

The Finns

Motive of Immigration

Some Americans classify the Finns as Scandinavians, because the boundaries of modern Finland, and its Christian civilization, are the result of Swedish colonization and conquest; but only 300,000 of its present population of about three millions can claim to be of Swedish an-

cestry. All others are descendents of the Turanian tribes, dispersed throughout Finland, Lapland, the Baltic provinces, parts of Russia proper, West Siberia and Hungary. When Finland was transferred to Russia in 1809, the Czar at once began to encourage the use of the Finnish tongue; but in 1872 he made the Russian language compulsory in all schools, even though these had been started and liberally provided for by the Swedish government. This and many other abuses started a rather large immigration to the United States. According to the census of 1910 not less than 126,000 persons born in Finland had settled in this country. At present the number of foreign and native-born Finns is about 300,000. They are mainly engaged in our mining and lumbering districts in the middle west, though some have taken over abandoned farms in the East and made a success of them.

Their Loyalty

The great oppressions in their home-land have made them affiliate with the more radical elements of our population, but during the war they proved their loyalty both by words and deeds. A great number took the first opportunity to enlist, and they have been liberal subscribers to all Liberty Loans, the Red Cross, and organizations for the welfare of soldiers and sailors. They are considered to be among the best workers in our shipyards.

In 1869 their mother-Church ceased to be the State Church of Finland. At the disestablishment, the office of Bishops was retained, but the episcopal succession is broken, and the Russian government has refused to permit the succession to be renewed through the Swedish Episcopate.

Religious work among the Finns in the United States is carried on by three different Finnish Lutheran Synods reporting 128 ordained ministers, 508 churches and 45,020 communicants. In addition, the Baptists have recently formed a union of a few churches, and the Missionary Board of the Methodist Episcopal Church grants a yearly appropriation for Finnish work in Michigan, New England, Minnesota and California.

Americanization

Adaptability of Scandinavians

History amply substantiates that Scandinavians readily amalgamate with other nationalities. In his *History of Normans in Europe,* Johnson says: "In Russia, they become Russians; in France, Frenchmen; in Italy, Italians; in England, twice over Englishmen. Everywhere they become fused in the surrounding nationality." They become Americanized much more rapidly than any other foreign-speaking people, and are always ready and eager to march to battle for their adopted country. Some criticise this tendency as an inherited weakness, while others complain that the Americanizing process is altogether too slow. It is true that they love their mother tongue, their old songs, sagas and customs, because these things give them a vision of their ancestral home and help them to appreciate what is good in both the Old and New World. But this inborn love of what reminds them of their ancestry does not retard the natural process of Americanization. It has simply stimulated their racial characteristics of industriousness, simplicity, integrity, chivalry, obedience to

law, and loyalty to government. How true this is, has been exemplified by men like the Swedish inventor John Ericsson, the Norwegian novelist Boyesen, and the Danish philanthropist Jacob Riis. During the last year the purely American press of the northwest has duly recognized this fact. The editor of a Minneapolis weekly has summed up the expressed opinions in an article from which the following paragraphs are quoted: "One of the most admirable traits of the Scandinavian is the quiet deliberation with which he forms his judgments. He is not to be stampeded into ill-considered action by flamboyant and superficial appeals. He makes up his mind on any given subject, not lightly, but soberly, considering it carefully in all its aspects. He is not satisfied with ready-made opinions, but must think out conclusions for himself, he is not given to precipitate decisions, but must fully understand before he will commit himself openly. . . . The Scandinavian judgment, conscientious in its desire not to be swayed by prejudice or hatred, but to arrive at its conclusion through knowledge of the truth and a sane, calm process of reasoning, has been formed, and it is not vacillating. . . . In view of the exceptionally notable response of the Scandinavians to the calls made upon them by the Government, in acts of patriotism that count so much more than high-sounding, glib and inexpensive language, those who, from ignorance or preconceived notions of race sympathies, would question their loyalty, are put to shame. If all native-born Americans were doing their duty half as well as the Scandinavians, the country might well congratu-

Valuable Traits of Character

late itself. In this great fight, by land and sea, in the service that helps at home, the American born in Scandinavia or of Scandinavian ancestry will be found among the foremost in strength, endurance, sincerity and courage."

Their Place in National Life

To this may be added that they are doing their share in developing the vast resources of our broad land, the majority having settled the farming districts of the northwest. Wisconsin, Minnesota and the Dakotas were practically founded by the Scandinavians. They take part in politics, usually on the side of good government. They send their children to schools and colleges instead of putting them into the shops. They have no special tendency to form colonies, and, owing to their universal education, soon learn English. It is generally conceded that they excel in agricultural and mechanical skill. Wherever they settle, they help to build up and maintain religious, educational, political and benevolent institutions.

In several States the Scandinavians are strong enough to control political events, but they show no tendency to become a one-party people. Minnesota has had five Scandinavian governors, Knut Nelson, now United States Senator; John Lind, popularly called "Honest John"; the late John A. Johnson; Adolph Eberhardt; and the present governor, J. A. A. Burnquist. Of these five, two were elected on the Democratic ticket and three on the Republican, a circumstance that shows how independent Scandinavians are in politics.

The Religious Condition

As the religious condition among the Scandinavians in this country probably was more normal before the outbreak of the war than it is at present, it seems proper that the official statistics of 1914 should be taken as a guide of what actually has been accomplished by the religious bodies at work among them.

The Native Church

According to these statistics the Swedish Lutheran Augustana Synod in the United States had, in 1914, a baptized membership of 265,052; the different Norwegian Lutheran Synods 538,383; and the Danish Lutheran Church 41,768. The work of these Lutheran organizations was carried on by 657 Swedish, 1,346 Norwegian and 191 Danish ministers. Expenditures for parochial work amounted to $2,461,153, and for benevolent purposes $799,316. They have 53 institutions of learning, 5 deaconess homes, 24 orphanages, 26 hospitals, 6 homes for immigrants and seamen, and 18 homes for aged and infirm.

Several other Communions maintain organized work among Swedes, Norwegians and Danes; but the results so far obtained are not as large as might be expected. After many years of faithful work and generous support by the respective Missionary Boards, only 23,000 Scandinavians have become Methodists, 35,000 Baptists, and 52,500 independent "Mission Friends" and Congregationalists.

So far as known, about 29,000 of Scandinavian parentage have affiliated with Swedish and English speaking parishes and missions of the Episcopal Church. This proves that the efforts made by our

own Communion have been worth while, even though they have not received the interest and support of Church people to any marked extent.

With few exceptions the immigrated Scandinavians have been baptized and confirmed in the national Churches of their respective countries, and the great majority of those born in this country have "been grafted into the body of Christ's Church" by the Sacrament of Baptism. Therefore it is most distressing to note that at least 2,500,000 Americans of Scandinavian parentage have not yet found a spiritual home in this Christian land. This condition is a challenge to the American Church. It is certainly as important and Christlike to do something that will prevent baptized persons from degenerating into infidels, as it is to convert heathen on other continents.

The Church's Opportunity

The reasons for the present condition cannot be attributed to lack of training and sentiment, for the Scandinavians are not lacking in either. As a rule they are very conservative in all religious matters, and they cling with great tenacity to their old ecclesiastical traditions. Consequently they do not feel quite at home in denominations whose discipline and usages are strikingly different from the traditions in their ancestral home-lands. The fact that the Lutheran Synods in America have not permitted members of secret societies, especially Freemasons, to belong to any of their churches, has created a tendency among the men to substitute the Lodge for the Church. This tendency has unfortunately reacted on other members of the family, who

Disentegrating Forces

ANGLO SWEDISH CONFERENCE ON CHURCH UNITY, AT UPSALA, SWEDEN.

CONGREGATION OF ST. SIGFRID'S CHURCH, ST. PAUL, MINN., AFTER AN EARLY EUCHARIST

The lower picture continues the group shown in the upper picture

naturally feel that if the father and the brother are not good enough to be Church members they will not ask to be admitted. American Christianity has neglected to care for the parents, and as a result of this neglect many parents have lost the sense of responsibility for the *spiritual* welfare of their children.

In spite of redoubled denominational vigilance, the condition does not seem to improve. Unified Christian effort all over the land is the only adequate remedy. But this remedy cannot be applied so long as different Communions remain "disobedient unto the heavenly vision" and indifferent to what "the Spirit saith unto the Churches."

A Unifying Movement

Intercommunion between the Anglican and Swedish Churches has for many years been considered by Churchmen in this country, England and Sweden. A commission, appointed by the Archbishop of Canterbury, visited Sweden in 1909 and conferred with the Archbishop of Upsala and his cathedral chapter. While the conference recognized that intercommunion practically existed as a matter of Christian hospitality and fellowship, it did not propose to legalize organic unity by any synodical action.

Formerly the different Lutheran Synods in this country opposed intercommunion between themselves, but all of them have lately united in a general body, and it is hoped this unifying action will lead to greater missionary efforts and closer relations with other Christian Churches.

The aim of the Swedish Mission of the Protestant Episcopal Church is not to make converts of other Christians, but to minister to the un-churched masses

of Scandinavians who are not cared for by other Communions, and to bring about that unity for which our Saviour so earnestly prayed. Looked at in the light of past events and present needs, this aim is worthy of our best efforts, and our Swedish clergy are doing all they can to make their people understand and appreciate it.

What the Episcopal Church is doing among the Scandinavians in the United States cannot be adequately sketched in this short chapter. It may be of interest, however, to note that in twelve cities of the East and Mid-West there are more or less strong congregations under Swedish priests.*

The Episcopal Church and the Scandinavians

Of our Swedish clergy, ten conduct Services in both English and Swedish; eight exclusively in English; three hold cures in the Church of Sweden; and two are engaged in missionary work in China.

In smaller towns we have a number of mission stations. Occasional Services are held in villages and farming districts. Private dwellings and barns often serve as temporary chapels in which the Sacraments are administered. Bibles, prayer-books, hymnals and tracts have been freely distributed among miners and farmers, and a number of Sunday-school classes organized for the instruction of their children. This has proved to be the most practical way of reaching them. These simple-minded people instinctively feel the need of new and higher social ideals which cannot be realized without the restraining, transforming and

*For list of Swedish churches see Appendix, Note K.

inspiring influence of the Gospel. Every effort in their behalf makes them feel that in this land they are not forsaken by God and His Church.

Church Work Among Scandinavian Seamen

Among the Seamen

Of all the seamen of the world, none rank higher in the noble craft of seamanship than the descendants of the old Vikings. Born and bred in closest proximity to the sea, and inured to its hardships and the consequent call for men of stamina and resourcefulness to "tackle it," they are commonly held to be second to none in prowess and skill. An interesting indication of this was given when Sir Thomas Lipton a few years ago sent to the yachtsmen of the United States his challenge for the "America Cup" held by them. The American defender was manned with Scandinavian sailors, from the captain down. This is testimony enough, especially as they succeeded in holding the precious trophy against the finest seamanship Great Britain and Ireland could produce.

When the Seamen's Church Institute in New York opened its doors in 1913 to the seafarers of all nations, the Superintendent, the Rev. A. R. Mansfield, D.D., determined to care not only for their bodily but also for their spiritual welfare. Special departments have been organized for work among nationalities most numerously represented among the sailors. The Rev. C. J. Ljunggren is the chaplain in charge of the Scandinavian department of the Institute's remarkable work. Before coming to this country he had for seven years been engaged in a similar work among the

seamen in London. His experience and ability make him especially well qualified for the important work intrusted to him by the Institute. Swedish, Norwegian, Danish and Finnish seamen constitute his regular field. The work among them is both religious and social in character. It includes regular Services in the beautiful chapel of the Institute, social gatherings at which various subjects of interest to the men are discussed, and extensive visiting of sailors in hospitals, many other institutions, and aboard ships. All his efforts have been greatly appreciated by thousands of Scandinavian seamen frequenting the port of New York. The temperance work among them has been especially effective. Scores of men have given up the drinking habit and are living sober and decent lives. During the war, Mr. Ljunggren was able to render the Scandinavian seamen valuable service by assisting them to obtain the papers indispensable to all who desired to continue their vocations.

It is hoped that this work will soon be extended to other ports. The Rev. C. P. Deems, Superintendent of the Seamen's Mission at San Francisco, intends to appoint a Scandinavian co-worker as soon as an experienced one can be obtained.

Practical Suggestions

A great deal of the work so urgently needed among Scandinavians all over the land, can be done by our regular American parishes and their staff of workers. In a number of places there are exceptional opportunities for parochial missions and Scandinavian Sun-

day-schools. Members of the Brotherhood of St. Andrew could do some of the visiting, and members of the Girls' Friendly Society might be induced to do something for their Scandinavian sisters, especially those who are separated from their relatives and friends. Communicants employing Scandinavian help and workingmen can urge them to attend Services somewhere, and thus help them to form the habit of going to church regularly. Prayer-books and hymnals in the Swedish language can be distributed among those who desire to become familiar with the worship of our Church. Any rector can invite the general missionary to Swedes, or one of his co-workers, to conduct missions and occasional Services for those who are not familiar with English. All this can be done in hundreds of places, without materially increasing the parochial expenses.

By doing this kind of work more extensively than in the past, we will not only help to care for souls, where such care is urgently needed, but also render effectual aid in the process of welding our heterogeneous population into a real American nation, with a common standard of morality, civilization and religion.

CHAPTER VI

RUSSIAN, SERB, MONTENEGRIN, BULGAR

I

THE RUSSIAN STATE AND THE RUSSIAN CHURCH

Two very diverse elements—Scandinavian and Mongolian—are blended in the Russian people. In addition, we must bear in mind that the physical features of the country have had a profound effect in moulding the national characteristics. In the ninth century a Scandinavian leader named Rurik came to Novgorod in response to a request from the people. Here he established his rule, introduced order, and laid the foundations of the Russian State. The very name "Russia," derived from a word meaning "viking freebooter," evokes a reminiscence of this Scandinavian ancestry, further evidence of which is seen in the blonde type that prevails among the people around Petrograd.

Scandinavian plus Mongolian

The Mongol invasions of the thirteenth century descended irresistibly upon Russia, enfeebled by lack of national unity. These Mongols or Tartars were a central Asiatic people whose invasions constantly threatened the civilization of Europe. In the year 1224 they defeated the Russians in battle, and from that time, for over three hundred years, they held sway over the people. During this time Asiatic ideas

and customs were introduced; in dress and appearance the people became more eastern than western; Russian architecture took on a Mongolian appearance; and a despotic form of government was established, as different as possible from the inherently democratic ideals of Slavic peoples. Thus the second element in the national development came into being, and became the foundation of the proverbial saying, "Scratch a Russian and find a Tartar."

Influence of Environment

The third element is no less apparent. The people of Russia reflect the spirit of their vast forests, their overcast skies, their immense flat plains. The almost hopeless struggle with nature, the tragedy of unremitting toil, have laid their mark on the Russian peasant—a class which forms the great bulk of the nation. Russian literature and music, in their mournful, tragic note, as well as in their strong religious feeling, are the reflex of minds to which the despotism, both of man and nature, are familiar.

Beginning of Christianity in Russia

Christianity found its way into Russia at an early date. Tradition says that St. Andrew preached at Novgorod which was Rurik's capital. He journeyed to Kiev, and kneeling on the hills overlooking the city he prophesied, "Behold in this mountain shall the grace of God shine forth. A great city shall rise on this spot. In it the Lord shall have many temples to His name."

In the tenth century Vladimir reigned in Kiev, and this is the starting point of Russian ecclesiastical history, both as to time and place, just as the ninth century and Novgorod are of the civil history. Kiev is

of special interest just now on account of its location in the disturbed Ukraine district of southeastern Russia along the Dniester and Dnieper rivers. This rich agricultural district has been successively in the hands of the Tartars, of Lithuania, Poland, and finally Russia. It figures largely in the books of the great Polish novelist, Sienkiewicz, and, as a result of the war, it seems very liable to become established as an independent State, thus recovering the prominent position Vladimir gave to it a thousand years ago. Vladimir's education was directed by his grandmother, Olga, who had embraced the Christian faith on a visit to Constantinople. Her grandson, however, was not hasty in following her example in this regard. He first made a close investigation of Judaism and Mohammedanism. With the view of informing himself regarding Christianity, he sent an embassy to Constantinople, on which occasion the Patriarch celebrated the Liturgy in their presence with the utmost splendor, in the Church of St. Sophia. "These astonished ambassadors from the north," says one, "found themselves in the finest building in the world, the richest product of Byzantine art. Wherever they turned they saw gold, silver, precious stones, mosaics. The elaborate vestments of the priests and the slow-moving pomp of the Service, harmonized with the scene of surpassing magnificence. They were completely conquered. They reported home the splendor they had witnessed. 'When we stood in the temple we did not know where we were, for there is nothing like it on earth. There, in truth, God has His dwelling. We can never forget the beauty we witnessed. No one

who has once tasted sweets will afterward want the bitter. We can no longer live in heathenism.'" The scale turned in favor of the Byzantine faith, and in A. D. 988 the Russian people formally accepted Christianity.

We note in passing how the missionary work of East and West has witnessed to the quiet, indirect influence of women. St. Paul remembered Lydia and Damaris and those women who labored with him in the gospel. England owes a debt to Bertha, Ethelburga and Hilda. The conversion of the Franks was brought about through Clotilda; and back of Vladimir's conversion lies the work of his pious grandmother Olga, in shaping his education.

Moscow had its beginning about the middle of the twelfth century, and in the fourteenth century it became the rallying point of national life. The transfer of the seat of the Metropolitan to Moscow made the city a religious centre, and its princes gradually assumed a position of influence in Russian life.

The Ancient Capital

In 1480, Ivan the Great threw off the yoke of Tartar servitude which had lasted two hundred and forty years. He married Zoe, niece of Constantine Paleologos, the last Byzantine emperor. This marriage with the heiress of Constantine became the basis of Russia's shadowy historic claim to Constantinople—a claim which was pressed even as late as the outbreak of the recent war. Ivan assumed the title "Czar," adopted the double-headed eagle on his seal, surrounded himself with Byzantine pomp, and was the founder of the Czardom of Moscow and the true maker of Russia.

The year 1588—the year of the Spanish Armada—marked an important change in the organization of the national Church of Russia, in the establishment of the Patriarchate of Moscow. This took place in the reign of Feodor, son of Ivan the Terrible, the last of Rurik's line. A visit of the Patriarch of Antioch to Moscow in 1580 in quest of alms, and a visit of the Patriarch of Constantinople on a similar errand two years later, gave the favorable opportunity for the establishment of this Patriarchate, to take the fifth place, succeeding to the honor which Rome, by apostacy, had forfeited. The Patriarchate of Moscow was, however, short-lived. It was abolished in 1700.

The Romanoff family came into power in the person of Michael, who ascended the throne in 1613, and introduced order into a State that had suffered much from the unsettled conditions attending frequent changes in the civil power. His son and successor, Alexis, by the reconquest of the middle Dnieper, added to the expansion of Russia which had been limited to the Volga valley around Moscow.

The year 1689 marked the accession of Peter the Great, a crude, simple, rough man, fond of drink, and greatly interested in mechanics. His chief ambition was to see Russia a maritime power, with a good outlet to the sea available in winter as well as summer, a result which followed the defeat of Sweden in 1709, and the consequent treaty of Nystadt by which Russia secured the Baltic provinces of Esthonia and Livonia, with the latter's capital, Riga. Eventually also the whole of Finland came under Russian control. Hence

it is that the very large Finnish immigration into the United States must be considered in connection with Russia, although the Finns are racially more closely akin to the Hungarians than to the Russians, and, ecclesiastically, are Lutheran, not Orthodox.

Under Peter the Great, rather unsuccessful attempts were made to inoculate Russia with western ideas—a tendency seen in most of his successors. Sometimes it has been French influence, at others German, which has had the ascendancy among the "intellectuals" of Russia. It need hardly be added that among the mass of the people no foreign influence has ever had any general effect; the Bolsheviki movement, though undoubtedly initiated and fostered by Germany, is said to comprise less than 10 per cent. of the population. Peter made of Russia an Empire, and, abandoning the ancient capital, Moscow, he built as his capital the modern city, Petrograd. He also reorganized the Russian Church, abolishing the Patriarchate of Moscow and placing the Church authority in the hands of "The Holy Governing Synod," consisting of the Metropolitans of Kiev, Moscow and Petrograd, several Bishops and other ecclesiastics, and a civil officer known as the Procurator who represented the Czar as head of the Russian Church, was answerable only to him, and was vested with almost limitless authority. The career of the notorious Procurator, Pobedonostsev (1827-1907), illustrates the dangers inherent in such an office. This arrangement continued from 1700 until the Revolution in 1918. The Patriarchate of Moscow has now been restored and the present incumbent is the Most

Czar Peter and the Holy Synod

Reverend Tikhon, who will be remembered as former Russian Archbishop in New York.

The Russian Church is part of that great Eastern Orthodox Communion to which belong most of the Greeks, Syrians and other peoples of the Near East, and which, in the eleventh century, became separated from the Western Church, including the Roman and the Anglican branches. It has always been essentially a missionary Church. Religion plays a large rôle in Russian life; it permeates everything; the peasant lives under the consciousness of God's presence. When the Russians in New York recently gave a bazaar for the benefit of war relief, it was opened with a religious Service conducted by the Archbishop. A writer describing the mobilization of the Cossacks at the opening of the recent war, speaks of the solemn consecration of their arms and persons by the priests.

A Religious People

A visitor to a Russian steamship office was surprised to find an *icon* on the wall. But all this is perfectly natural. There is a spontaneity about Russian religious observance, and the Church has taken possession of the whole man—his soul, will and heart. "The ideal of the masses," says a native writer, "is Christ. At the supreme and fateful moments of national life our people ever decide, and have decided, every matter in the Christian spirit."

Stephen Graham's *Russian Pilgrims* gives us a side light on the spirit of the people which reveals the consuming faith and ecstatic conviction of spiritual reality which make the pilgrim absolutely independent of the physical discomforts and prolonged hardships

of the journey. There is an inward exaltation by which he rises superior to bodily weakness. The pilgrimage to the Holy Land is the crowning achievement of the peasant's life, looked forward to and prayed for. Its memory colors his thought to his dying day, and when he comes to the end he is clothed in a shroud bought in Jerusalem, and a cross from the Holy Land lies on his breast. Jesus is conceived as a living presence amongst them. The pilgrim possesses, by spiritual intuition, a knowledge of God and a realization of divine companionship. We see here all the romanticism and religious ecstasy of the mediaeval crusader in intensified form. The Russian is preeminently religious, ecstatic, idealistic, melancholy, mysterious. Mysticism is his by nature. There is an underlying note of melancholy in Russian character that runs through the music and rings out in the weird plaintive "Kyrie" in the village church. Above all, the Russian is intensely patriotic. Gogol incarnates the spirit of the people when, in his exile, he exclaims, "What is the mysterious and inscrutable power that lies hidden in you, Oh Russia? Why does your melancholy song echo unceasingly in one's ear? What do you want of me? What is there between you and me?"

National Character

The social movements in Russia, as in every country, take their color from the genius of the people. The English labor movement expresses itself in the calm, deliberate, practical commonsense attitude of the Anglo Saxon. The social democracy of Germany bears the impress of the Teuton passion for organization and effectiveness. Social unrest in France takes

the form of Syndicalism, which breathes the nervous, excitable temper of the Latin people. Heroic, desperate—such words exactly express Russian character in its vague, dimly defined yearning for social reconstruction, yet without a clear cut programme as to what shape the reconstruction shall take. For this reason, whatever excesses the ignorant Russian people may have been led into in attempting to secure a better social order, they are not to be condemned offhand. More perhaps than in any other country has social unrest in Russia been caused by intolerable oppression; certainly more than elsewhere have the Russian people defined their unrest in terms of idealism and religion.

Misunderstanding of Russia

We have dealt thus at length with Russian history and traits because an understanding of these seems essential to any proper degree of sympathy. To most of us the Russian is an unintelligible, inscrutable b e i n g, known chiefly through the Russian Jews who seem ubiquitous in our larger cities, and through lurid tales of anarchy and nihilism. We are liable to forget that the violent uprisings which we take to be characteristic of Russia have never been largely participated in by the simple, hardworking, religious peasants, who constitute the vast majority of the Russian people. The Bolsheviki, largely Jewish, with their godlessness and their destructive theories, make practically no appeal to the real Russia—the Russia which it would be to our advantage to understand better.

Only very slowly have we of the West learned to appreciate Russia and interpret her aright. She has been misunderstood by the Christian nations who are her neighbors. In 1856 we find Christian France and England uniting with the Turks to strike at Russia. Even Lord Salisbury was afterward compelled to confess, "We backed the wrong horse." Again, in 1878, England supported the Turk against Russia; and the Congress of Berlin, by hateful readjustments, robbed the Russians of the fruits of their victory over Turkey, and sowed many of the seeds which came to fruitage in the recent destructive world conflict.

The early tradition of friendship between Russia and the United States, so pronounced in Civil War days, has undergone some abatement in recent years. This may be in measure due to Jewish influence on the American press. Russia's treatment of her Jewish subjects is something which her warmest American friends can not for a moment countenance or defend. The Jews have been subjected to intolerable persecution. Little wonder is it that the Jewish element, now having gained temporarily the upper hand in Russia, has dealt harshly with the Orthodox Church. We know all too little of conditions to hazard an opinion, but we fear that the State Church can have little weight with the radical leaders, who regard it as responsible for the heavy hand of persecution visited on their people in past years. Russian anti-Semitism strikes root in historical and economic conditions. The Jews, forbidden in the Middle Ages to engage in agriculture, were forced into other pursuits and became keepers of the *vodka* shops which brought them

into opprobrium. As money-lenders they took mortgages on the *mir** and on private property, holding the helpless peasants in their power. The Kief massacres found a possible motive in the peasants' hostility to their creditors. The connection of Jewish students with the Nihilist movement intensified prejudice against this people.

Divisive Elements

While the religious devotion of the peasant today is very striking and presents a pleasing picture, yet there are cross currents in Russian life that throw light on the present situation and help us to understand the forces that have brought it about. Russia is honey-combed with innumerable dissenting sects that have played an important part in her history. Just as we today in America have numerous religious denominations, including such eccentricities as Mormons, Russellites, Holy Rollers, Pillars of Fire,—so in Russia there have been Stringolniks, Raskolniks, Stundists, Doukhobors, etc., etc., whose hostility to the Orthodox Church is the one point they have in common. Furthermore there has always been in Russia an "Intelligentsia" class, hostile to the Church and to all religious organization, and fashioning themselves, now on French models, now on German.

The Orthodox Church was confronted with a difficult task in accommodating herself to these various currents of thought as they swept over society; and in estimating the present crisis it is necessary to take into account all these divergent factors and appraise

*A village community holding land in common.

each one at its worth. So rapid are the changes in Russia today that it is well nigh impossible to analyze the situation intelligently.

As far back as the time of Peter the Great, with his passion for things European, the leaders of the Russian people became divided into two great parties —the *Slavophiles,* representing the conservative, Slavic element; and the *Occidentalists,* whose desire was to Europeanize Russia. To the former, the ancient city of Moscow was the holy city—the centre of national life, for which the nation would some day rise; the opposing party naturally regarded the modern Petrograd as the proper symbol of Russia. The Slavophile preached the doctrine, "Learn from the people," the Occidentalist looked to Europe for teaching. These two opposing ideals have been at the root of the disturbances which have shaken Russia in the past, as well as more recently. In January, 1864, there came into being, by statute, a form of local self-government known as the *Zemstvo,* to which was entrusted control of matters pertaining to education, sanitation, highways, etc. So powerful did the Zemstvos become that, though feared by the bureaucratic government, they had to be appealed to during the Russo-Japanese War. A Zemstvo Union was formed, designed to take over hospital sanitation and other war work; but it presently found itself strong enough to undertake political regeneration. During the great war, so long as Russia was a factor, the all-Russia Zemstvos took over practically all of the civil administration of Russia so far as concerned education, sanitation, traffic and internal

Rise of Representative Government

trade. Thus it came about that the local Zemstvos, representing self-government and democratic ideals, found themselves drawn together for purposes of increased efficiency, and finally, in a great national crisis, developed sufficient power to overthrow autocracy. Unfortunately, however, the chaos which ensued, increased as it was by the defeat of the Russian armies and the propaganda of foreign agents, gave opportunity for the rise of a minority party—the *Bolsheviki*—whose ideal was a proletariat State in which the propertied and employing classes should be deprived of all political rights.

The Bolsheviki

Powerful among the early opponents of Bolshevism were the so-called *Kadets,*—Social Democrats, representing middle class *bourgeoisie* elements. They were the successors of the Occidentalists, seeking the development of Russia along western lines under a republican form of government or a constitutional monarchy. The ideals of this party had the sympathy of the Church which adapted itself readily to the new régime through the restoration of the Patriarchate and the inclusion of laymen in the general and local ecclesiastical administration. This party, however, failed to maintain itself.

The Bolsheviki gained the power and a social revolution followed. Professor Ross attributes this in some measure to the influence of vast numbers of revolutionists who returned from foreign countries where they had found refuge. The Bolsheviki are committed to an international socialistic revolution; patriotism is unknown to them; they care nothing for Russia; they have no interest in the preservation of

the country's integrity. One hundred thousand radicals, embittered against the old order, gained ascendancy for the time being, and sought to establish a State in which the *bourgeoisie* or middle class should have no share. This State was to represent the complete rule of the working class over the propertied class. The Bolsheviki leaders, large numbers of whom were Jews, felt a natural grievance against the Orthodox Church, and brought about the complete separation of Church and State, and the confiscation of all Church lands. Notwithstanding this, however, when the Bolsheviki issued a decree abolishing the Christian observance of Sunday, and forbidding wedding or funeral Services in the churches, a procession of 600,000 persons marched through the streets of Moscow in protest, while the anti-religious pamphlets of the Bolsheviki have been universally condemned and destroyed. There are many other indications that the Russian Church, enthroned in the hearts of the people, will yet assert herself on behalf of religion and order.

The Revolution and the Church

Still another powerful factor in the revolution has been this question of land-ownership. This is a vital matter in a country where the vast bulk of the population is dependent upon agriculture. Under the old régime the upper classes largely owned the vast areas which the peasants tilled. The statement has been made that the Czar personally owned 21,000,000 acres of the best agricultural land in Russia, and five times that area in Siberia. Some members of the Duma, including the President, were large land-owners. The determination of the peasant or tenant-farmer to se-

cure these estates, is a factor which can not be lightly regarded by any political party. Hence, one of the favorite mottoes on the red banners of revolution is, "Freedom of land"—this, of course, in opposition to the almost inherent Western conception of private property in land.

It would be rash to attempt at present to predict what will finally happen in Russia, but it is the opinion of those who know her best that the destructive forces have about spent themselves, and that the conservative elements in the real national life of Russia will presently come to the front.

It is largely a question of the seat of authority. Under the Bolsheviki all vestige of authority, whether of State or Church, disappeared. We onlookers have seen repeated attempts, on the part of one faction or another, to reestablish authority. If we can trust the remark of the writer previously quoted that the ideal of the Russian masses is Christ, and if in addition we can rely upon their proven loyalty to their national Church, there is abundant cause for hope that eventually the accustomed authority of the Russian Church will again be recognized, that she will again take her rightful place in the life of the people, and prove the rallying point for an ordered State.

The Russian Church in America

A Missionary Church

The Russian Church came to North America at the end of the eighteenth century when colonist monks laid the foundation of the Faith in the Aleutian Islands. By 1834 a vigorous work was being carried forward on the Alaskan

RUSSIAN CATHEDRAL OF ST. NICHOLAS, NEW YORK—INTERIOR

VIEW OF KARLOWITZ, SLAVONIA

Peninsula. Six years later a diocese was organized under Archbishop Innocent of Kamtchatka, a man of bright intellect and indomitable energy, and a natural mechanic. Entering the priesthood, he did splendid service at Irkutsk, but his heart was set upon missions, and he was sent to Russian North America. Arriving at Ounalaska, he began by studying the language of the natives. Like Cyril and Methodius of old, he composed an alphabet, translated prayers and books, and built a church with his own hands. For ten years he journeyed from island to island in a sealskin canoe. He was made Bishop of a vast field, comprising the whole of Alaska and the outlying islands, where he did heroic service, traveling by sailing vessel, reindeer and dog-sledge, and on snow shoes. In 1868 he was transferred to the See of Moscow. He died in 1879.

The Russian Church has shown a zealous missionary spirit. In northern Asia and Japan the work has met sympathetic response. There is a large body of Orthodox Japanese, with native clergy, under a Russian archbishop. The Russian method is to baptize large numbers of Indians and Esquimaux and train them subsequently in the Faith. Our own method is the reverse. We insist on a long period of testing and instruction before baptism.

The Russian Church in Alaska made its influence felt on the Pacific slope. When our Church in California was isolated, lacking episcopal oversight, the idea of applying to the Russian Church was in the minds of some.

Our direct contact began in 1862 when the Reverend Dr. Thrall of San Francisco called the attention

A Significant Visit

of General Convention to the large number of Christians of the Greek Church coming to California, and suggested some message to the Russian Church touching more adequate spiritual provision for them, the two communions both belonging to the great Eastern Orthodox Church. A committee was appointed to consider the expediency of communication with the Orthodox Church, to collect information and to report to the next convention. In 1863 Mr. S. B. Ruggles, a layman of New York, a member of this committee, visited the Metropolitan of Moscow, and it is not too much to claim that the Russian Episcopate in America owes its beginnings indirectly to the influence of our Church through the Russo-Greek committee.

In 1864 the secretary of the Russo-Greek committee, the Reverend John Freeman Young, visited Russia, bearing letters from the American Bishops to the Metropolitan of Moscow. As Mr. Young was leaving, on the completion of his visit, the Metropolitan made the characteristic remark, "Will you bear from me the kiss of peace to the whole venerable hierarchy of the American Church? Assure them of my warmest sympathy and love, and of my power and hope that we may soon be one in mind, as we are already one in heart, in Christ Jesus." Going to Petrograd, Dr. Young was presented to the Holy Synod. The letters of the American Bishops were deposited in the archives of the Holy Synod, being the first communication regarding reunion, made to the hierarchy of the Eastern Church, by the canonical Bishops of any independent national Church, since the Great Schism.

Dr. Young set forth the historical position of our Church with the utmost clearness. He outlined the purpose of the Russo-Greek committee as "mutual knowledge and acquaintance, having ultimately in view, should it appear feasible and desirable, when we come to know each other better, such mutual recognition of Orders and Sacraments as will allow members of the Anglo-American communion to avail themselves of the offices of the Eastern Church, with the consent of its Bishops and clergy, without renouncing the communion of their own Church, and will permit members of the Eastern Church with like consent as occasion shall serve, to avail themselves of Anglo-American ministrations."

The committee moved slowly and with deliberation. They inclined to no hasty step. They were cautious with regard to entering into relations with a communion so little known. The Eastern Church seemed very remote, separated from us by the great oceans of the world. There was no opportunity of observing its worship and rites. In 1865 the committee presented its first report. The Bishop of Massachusetts expressed his conviction that no benefit could be derived from the further prosecution of the subject, and moved that the committee be discharged. He was overruled; the committee was continued.

Events proved that the Church had taken up the subject none too soon. The purchase of Alaska in 1867 gave it a practical bearing and removed it from the field of academic discussion. As such, it came before the Convention in 1868. Necessity for action now arose, not only by reason of the residence of

hundreds of Russian communicants in the principal cities, as sheep without a shepherd, but also because of the recent acquisition of large Russian territory, with its Bishop and forty clergy. In view of the transfer of Alaska, a special committee was appointed to confer with the Synod of the Russian Church on the mutual relations of the Churches in that territory. Four Bishops asked leave to record their votes in the negative—Massachusetts, Ohio, Delaware and the Assistant Bishop of Virginia. The Russian reply was courteous but made it clear that, in reciprocal participation in the solemn performance of Sacraments, previous agreement in faith is preemptorily indispensable.

Attempts and Failures

Dr. Young was succeeded in the secretaryship of the committee by the Reverend Charles R. Hale who was peculiarly equipped for this position by a natural interest in the Oriental Church, and a fluent knowledge of the Greek and Russian languages. He threw himself into the work with great zeal. Letters of greeting were sent to the Patriarchs and the Holy Synods of Russia and Greece. Replies were received from Constantinople, Alexandria and Antioch, as well as from Theophilus of Athens, President of the Holy Synod of Greece, who, as a young deacon, had been associated with Germanos. When Dr. Hale visited Alexandria in 1885, he saw, framed in the reception room of the Patriarch's palace, the engrossed letters which he himself had sent on behalf of the American Church.

In 1874 the committee asked to be discharged, believing that the future work in the cause of inter-

communion could be better done by the Bishops of the Church as occasion might arise.

With the entrance of America into Alaska there was a decline of Russian immigration thither, and the ecclesiastical centre shifted from Sitka to San Francisco, which remained for many years the seat of the Russian Archbishop.

The Russian Church in the U. S.

As early as 1870 there was a movement toward the establishment of a Russian church in New York. In 1873 the Procurator of the Holy Synod laid stress on the great value of the chapels abroad, not only to the Orthodox, but as a means of giving other Christian bodies an opportunity of closer acquaintance with the Orthodox Church. The building of chapels in New York and in San Francisco was advocated. In 1902, in New York, the Church of St. Nicholas on East 97th Street near Madison Avenue, was erected. Three years later it became the cathedral, when the seat of the Archbishop was transferred to New York.

The Russian Church is well organized and carefully administered. It had generous financial grants from Russia until the war. In 1913 there were 181 Russian churches in the United States, many of them costly and imposing, with 133 priests, and 65,000 adherents. The report for 1918 shows 223 congregations. Of the 300 Russian Orthodox priests in the United States today, 60 were born and trained here.

There is a Theological Seminary at Tenafly, N. J. The Church ministers to her people through orphanage, immigrant home and schools.

Russian Immigrants

While the figures of Russian immigration appear large, yet the newcomers from Russia proper are not relatively many. Jews, Poles, Finns, Lithuanians, and "Little Russians" make up the big numbers of "Russian born."* Of Lithuanians alone, there are said to be no less than 750,000 in America. They all desire national autonomy for their native country rather than that it should be united to Poland as has been proposed. If an independent Lithuanian State should be formed, it would doubtless be joined by the "White Russians," the Letts, and the Lithuanian inhabitants of East Prussia, thus forming a homogeneous nation of possibly 30 millions of people closely related racially and in language. The formation of such a State could not fail of effect in reducing emigration and possibly in turning the tide in the opposite direction. The principal points of distribution of the Russian immigrants are New York, Pennsylvania, Massachusetts, Illinois, New Jersey and Connecticut. A list of the Russian churches, published recently by the *Orthodox Messenger* in New York, shows how faithfully the Church has followed the immigrant to all these points. There are settlements of Russian Mennonites (Dissenters) in South Dakota, Nebraska, Kansas and Oklahoma.

A tradition of friendliness exists between the Russian Church and our own, and there is a clearly defined policy of cooperation on our part. Instances might be multiplied of ready help, as when Bishop Parker used his influence to improve the economic condition of the Russian mill workers in New Hamp-

*See Appendix, Note L.

shire; or when Bishop Restarick exerted himself to secure an Orthodox priest for the Russians in Honolulu; or when Bishop Darlington recently assisted in organizing the Russian American Club in New York.

The Russian Church Service

Churchmen will do well to familiarize themselves with the Russian Service, as translated into English by Miss Isabel F. Hapgood. The exquisite beauty of Russian music makes a forceful appeal to the devotional instinct. No instrumental music is allowed in Russian Churches, hence all the music is vocal. In this, all Slavic peoples excel. Even the ancient Roman writers mention the beauty of Slavic songs, and it is proverbial that "Where there is a Slav, there is a song."

"Vocal music," says one writer, "is an integral unifying element permeating the entire public worship. This music possesses a distinctive character of deep fascinating richness irresistibly thrilling." The chanted responses of the congregation are inspiring. The dramatic and mystical character of the liturgy makes continuous appeal to eye and ear. The illiteracy of the Russian masses makes this dramatic appeal especially necessary.

Russia has borne staunch witness for the Orthodox faith in America. To her, both Syrians and Serbs are indebted for their first religious foundation in the United States and "a long continuance of nursing care and protection." It is significant to find four Albanian Churches on the official Russian list, i. e., in Boston and Worcester, Mass., in Philadelphia and in St. Louis. It illustrates the Russian zeal to shepherd the scattered Orthodox generally.

II

THE SERBS AND THEIR CHURCH

We heard much, during the war, of the Serbians and the Croatians. Racially closely akin, these two nationalities have been ecclesiastically separate for many centuries, the Croatians being Roman Catholics while the Serbs remain true to the Eastern Orthodox Church. They are a purely Slavic people who, in the seventh century, descended from the Carpathian mountains and settled in groups in the Balkan peninsula. Six hundred years later these groups united into one Serbian nation with an independent national Church, and so powerful did they become that they made plans for finally putting an end to the menace of Turkish invasion. These plans miscarried however. In 1389 the Serbs were defeated by the Turks at the battle of Kossovo, and their country passed under Turkish rule, not to regain its independence until 1878.

Origin and Development

The Serbian Orthodox Church is closely interwoven with the whole history of the people, sharing all the vicissitudes and struggles of the national life. As one writer says, "To the Serb, the Church is a part of himself, identified with all that he is or that belongs to him. It is a part of his family, his community, his nation. He has no conception of them apart from it. He could not understand the existence of the Serb nation without the Orthodox Church. Religion enters intimately into his everyday life. If a friend calls and a jug of wine is brought out, God's

blessing is invoked by the one who offers and the one who receives the cup."

Accepting Christianity in the Byzantine form, the Serbs were dependent on Constantinople; but in 1219 an independent national Church was organized through the efforts of a prince of the reigning house who, leaving his father's court, became a monk and later Archbishop. He is venerated by the Serbs under the title St. Sava or St. Sabbas, and many of their churches are dedicated to him.*

The Serbian Church

But Serbia is not the only centre of the Serb race. Gavrilovich declares that Serbia herself has recruited her leading functionaries — professors, doctors, instructors, even legislators, from the Serbs of Hungary, just across the border from Serbia proper. During the fifteenth and sixteenth centuries colonies of Serbs had established themselves across the border, in the Hungarian province of Slavonia, and as they were good fighters and might prove a useful bulwark against the Turk, the Hungarians encouraged these settlements and protected the settlers. But when she no longer had need of their military prowess, she quickly forgot her pledges of political and religious liberty, and grants of land. We mention these facts because most of our Serbian immigration is not from the territory of Serbia itself, but from the neighboring districts of Slavonia, Bukowina and Dalmatia.

The Serbian Church in America has, from its inception, been closely identified with the Russian. Many Serbs worship in the Russian churches, the proportion of the latter being as high

Russianizing the Serbs

*For a list of Serbian churches see Appendix, Note M.

as seventy-five per cent. in some cases. Prior to 1902 there was no large Serb immigration, and the Church is poor and loosely organized. The Archimandrite is the Reverend Sebastian Dabovitch, who was born in San Francisco in 1863. His parents came from Bocche di Cattaro in Dalmatia. Baptized and ordained in the Russian Church, he was educated in Russia and Serbia. He has always been on most cordial terms with our Church, whose relation to the Eastern Orthodox is one of close kinship.

The exact figures regarding Serb immigration are in confusion, since the federal statistics group together Bulgarians, Serbs and Montenegrins. The first Serbian church in the United States was built at Jackson, Cal., in 1894. Since that date congregations have been organized in many of our industrial centres, especially in the Middle West. This would indicate a steady increase in Serb immigration, and a growing opportunity for the establishment of closer relations between our own Church people and the representatives of this independent branch of the ancient Eastern Orthodox communion.

III

THE MONTENEGRINS

When, in the year 1389, the fatal battle of Kossovo reduced the Serbs to the Turkish yoke, a remnant escaped and found refuge in the inaccessible fastnesses of a cluster of rugged mountains overlooking the Bay of Cattaro, where a

A Serbian Remnant

new and independent Serbia came into being,—Tsernagora or Montenegro. It represents the remains of the old Serbian empire, and has always successfully maintained its independence against the Turks who never exercised more than a nominal suzerainty over these brave mountain people. From 1516 the government was in the hands of the Vladika, or Prince-Bishop, who united in himself both the civil and ecclesiastical authority, the succession passing from uncle to nephew. The line of Prince-Bishops came to an end in 1851 with the death of Peter II. His successor, Danilo, renounced his orders, married and had a family. Danilo was assassinated in 1860, and Nicholas came to the throne. His title was changed to "King" in 1910. One of his daughters married the King of Italy; another married into the Russian royal house. The relations of Russia and Montenegro, ecclesiastically as well as politically, have always been close. In 1813 Montenegro aided Russia in taking Dalmatia from the French. Napoleon had scarcely heard of the Montenegrins until he was defeated by them; and in recognition of her loyal help at this time, Russia granted Montenegro an annual subsidy.

Cettinje is the Montenegrin capital. The population is thinly scattered over the slopes of the hills, ekeing a living out of the sterile soil. They are physically strong and tall—a warrior race; indeed, the most powerful rulers of Serbia in the past have come from Montenegro. Simplicity prevails everywhere. The houses are small stone huts with one door. The war has pressed heavily on this little nation; its banner has gone down in defeat, and its king is an exile.

We receive a small number of Montenegrins among our immigrants, but they are not tabulated separately, and are commonly designated as Serbs from Montenegro. As chairman of a Serbian Relief Committee the Bishop of Harrisburg has been in correspondence with the Serbian and Montenegrin Bishops, and has come into close touch with their respective Churches.

IV

THE BULGARIANS

In the year 670 A. D. there appeared on the eastern confines of Europe a savage tribe of Tartars known as Bulgars. Crossing the Danube, they invaded the country of Moesia and easily subjugated its Slovenian inhabitants. As time passed, however, this conquered Slavic race absorbed its Tartar conquerors; though, strangely enough, the resultant nation became known, not by their original name, but by that of the Tartar invaders—Bulgars or Bulgarians.

Origin

In the latter half of the ninth century a sister of the Bulgarian king was hostage at the Byzantine court where she embraced the Christian faith, and, returning home, sought the conversion of her brother. Traditions says that her efforts were reinforced by Methodius, a monk-missionary and an artist, whose painting of the Last Judgment so impressed the monarch that he inquired its meaning, and the way was opened for his instruction in the Christian creed.

Ancient Bulgaria had a splendid history, but in 1390 the kingdom fell before the Turks. Then came five

SERBIAN PATRIARCH'S PALACE, KARLOWITZ, SLAVONIA

LAYING THE CORNER-STONE OF THE BULGARIAN CHURCH AT STEELTON, PA.—*The Bishop of Harrisburg assisting*

Turkish Domination

long, dark centuries of cruelty and oppression, culminating in a most frightful and revolting massacre. The Turks fell upon this simple peasant people, slaughtering men, women and children by thousands. Christendom rang out in protest, and Gladstone's famous pamphlet on the "Bulgarian Atrocities" roused the indignation of the civilized world. But Russia was most deeply moved, because these people were Slavs of the same religious faith, and speaking a language not differing greatly from the Russian. Russia's support of Bulgaria against Turkey led to the Russo-Turkish war, one of the severest conflicts of the last century. With the timely assistance of Rumania, Russia won; and her victorious troops came within sight of Constantinople, and wrested from the Sultan the Treaty of San Stefano. This treaty was finally modified, in many respects most unfortunately, through the influence of England and Austria. Bulgaria was divided and shorn of part of her territory; and Macedonia was given back to Turkey—a fearful calamity for its unfortunate people. This is of direct interest to us since Macedonia was largely populated by Bulgars, and the larger percentage of Bulgar immigration to the United States comes from Macedonia.

Russian Support

Physically, the Bulgarians bear very distinct evidences of the Tartar strain; temperamentally, they are stolid and practical, persevering and patient, reserved and undemonstrative, hardworking, economical, temperate and of great physical endurance. They have always been responsive to Western education, and sympathetic to America and American ideals. They

are thoroughly democratic. The national dress of sheepskin indicates their peasant occupation. Unhappily the reigning dynasty is German, and is hardly representative of the best self of the people.

The Orthodox Church

The Bulgar Orthodox Church has shared all the vicissitudes of the nation. In 1764 it was subjected to the Greek ecumencial Patriarch whose position is unique, as political representative of the whole Christian population of the Ottoman empire. But the Bulgarians had always been restive under the ecclesiastical rule of the Greek Church, and in February, 1870, the Sultan established an exarchate to include the territory corresponding to Bulgaria (which was still under Turkish rule and had, as yet, no national existence), as well as the districts of Adrianople, Salonica, Korsovo and Monastir. This step was important, as implying the formal recognition of a Bulgarian, as distinct from a Greek, nationality.

Bulgarians in the U. S.

Prior to the Balkan wars there were about 25,000 Bulgars in the United States. They built their first church, in 1907, in Madison, Ill. There are also colonies in Venice and Granite City, Ill., and in Steelton, Pa. Unfortunately their Church is lacking in any central organization, and although they use the same language in their Services as do the Russians and Serbs, i.e., the old classic Church Slavonic, the racial and national cleavage between these people seems to be too strong to admit of ecclesiastical unity. There were 500 Bulgars in Steelton, Pa., prior to the war. A neat building bears the inscription, *Bulgarian Church of St. Blagoveshtenie.*

The priest, the Rev. Theophylacte, has charge of the church with its beautiful *icons* and its Service-books. The thrift and solid character of the people of this congregation promise well for the development of the best type of citizenship. One man found employment with the traction company in construction work, saved his earnings, and finally invested in a little business which he conducts successfully.

The Bulgars give a very favorable impression, and our Church has an opportunity of Christlike service in extending to these people a hand of friendly help and encouragement in the strengthening and developing of the Bulgarian Orthodox Church in their new home.

CHAPTER VII

A NATION REBORN

The Czechs

Suddenly, like a flash of lightning, the Czecho-Slovaks stepped into the page of history written by the great war, and every one of us has been asking, "Who are these people with this strange name?" The truth is that the Bohemians, repudiating their former name and publishing their own racial title, Czech (pronounced as if spelled *Check*), have at last been freed from their ancient oppressors, the Hapsburg family, and, taking the arm of their weaker racial brethren, the Slovaks of northern Hungary, once more stand before the world an ancient nation reborn.

The history of the Czechs carries us to Bohemia which Shakespeare described as a "desert country near the sea." It takes its name from *Boii-heim*—"The Home of the Boii," a Celtic tribe who originally occupied the land into which the Slavic Czechs migrated in the fifth century. The name Bohemia has been written large in many a page of history, as for a thousand years these virile people stood bravely out against the tide of pan-Germanism until their country pro-

jected alone into Germany almost like an island. "This branch of the Slav peoples," says Georges Bourdon, the French writer, "installed in Bohemia from the fourth to the seventh century, was ahead of the rest, and at that very moment could boast the glory of having created a culture and having indicated to Europe the road to the future. These were the Czechs, pioneers of liberty and soldiers of truth, who for a long time contended alone against the convulsions of Germanism, and they contended without flinching. Conquered at least, in 1620, they did not yield, but, bleeding from their wounds, awaited their time,—and it has come!"

The Czechs and the English.

One of the old, old Christmas carols sung by the children, and again year after year by men and women in the Church of England and the Episcopal Church in America, never losing its popularity, always quaint and lovely, is *"Good King Wenceslas."* The music is "traditional," that is, it has been sung by the English from time immemorial. But who among us knows that Wenceslas was king of the Czechs in Bohemia as far back as the year 925, when Athelstan was West Saxon king in England, and Dunstan was a boy in Glastonbury destined to become Bishop of London and Archbishop of Canterbury? We do not know how long a time it was before the saintly deeds of the Czech king came over in story to England, nor when English children began to sing about him at Christmastide. But the carol stands as a type of the influences which drifted westward century after century from these eager Slavic Christians to their more stolid cousins

in England. A still closer alliance between England and Bohemia was formed when, in 1381, Richard II married a sister of a later King Wenceslas.

The Czechs became Christian long after the British, and even after the Anglo-Saxon invaders of Britain, but their Christianity came to them so romantically that the tale of it reads like some long-forgotten fiction of old folk-lore. But that the story is true, the witness of an ancient language testifies; for the Old Slavonic used in the Eastern Orthodox Churches still lives in the form that it had when it issued warm on the breath of the first Czech Christians a thousand years ago. Christianity came to the Czechs from the East, from Constantinople, and from Christian Greece. Two young men, consecrated missionaries, came out from Salonica with their learning and their zeal for Christ, and went up the Danube River past many a Slavic tribe and beyond the knowledge of man, until they found the pleasant and fertile valleys of Moravia. These were Cyril and Methodius, ambassadors of Christ to the Czechs. They brought the story of the Cross to these people in their own tongue, and Cyril wrote out the Gospel for them that they might read it for themselves. Because they had no alphabet, Cyril made one for them, and invented quaint letters which helped out the Greek alphabet to express Slavic sounds. Today the Cyrillic alphabet is universal in Eastern Europe, and is familiar to most of us in Russian print. This conversion of the Czechs occurred in the year 860.

Conversion to Christianity

German missionaries representing the Church of Rome, had, before that, tried to convert the Czechs in

Greek, Not Roman

Bohemia, but even at that early date Czechs and Germans found themselves inexorably and permanently opposed. So in Bohemia and Moravia were established Greek rather than Roman rites and doctrines. The gift of the Roman mind is law and the duty of submission to authority, while the Greek mind offers to the world the freedom of the human soul; this is true even in the Christian Church. So the gift of the Church of Rome through German missionaries, the Czechs flung back, and turned with joy to spiritual liberty and living faith which the Eastern Church brought them.

No wonder that when the Reformation began in England and "The Morning Star of the Reformation."

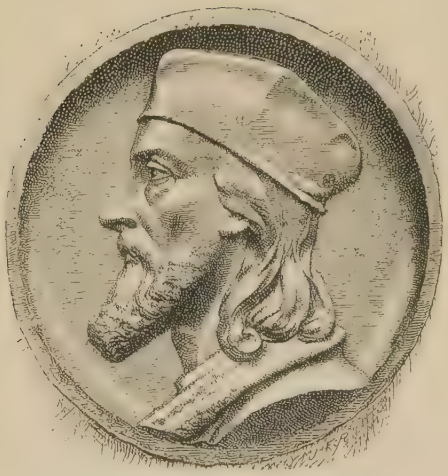
John Hus

John Wycliffe, preached, another answered him from Bohemia—John Hus, preaching in the Bethlehem Chapel in Prague. It was as though once more the morning stars sang together and the sons of God shouted for joy! John Wycliffe died in peace in his own little parish, but John Hus was reserved for martyrdom. To his own amazement, and to the amazement of both England and Bohemia, John Hus was brought by German intrigue before a council summoned by the Pope at Constance, and that council declared Hus a heretic. Never was there a more infamous council nor a wickeder sentence. John Hus was burned at the stake July 6, 1415. The authorities ordered his body burned and his ashes thrown into the river Rhine. Strange to relate, the same council condemned Wycliffe as a heretic (although he had been thirty years dead), and ordered his ashes cast into the river Avon. When the commission appointed

to dig up the bones of Wycliffe, came to the little English village of Lutterworth and disturbed the graveyard of St. Mary's Church, there must have come to the hearts of the plain English folk a bitter desire to be freed from such foreign desecration of their religion.

War flamed up in Bohemia, and four great German armies marched upon the Czechs at intervals of two or three years, only to be hurled back utterly defeated by the Czech armies led by Ziska, one of the most picturesque figures in all history. An old man, short and broad, with long, slender nose and a fierce red moustache, blind in one eye, over which he wore a patch, he called himself "John Ziska of the Chalice, commander in the Hope of God." The people were fighting for their religious liberty, for the free reading of the Holy Bible, for the receiving of the Chalice by the lay people in the Holy Communion, so that the Chalice became their standard, and they wore it embroidered on their banners and tunics. In the year 1436, antedating the Reformation in the Church of England by a century, Christendom accredited to the Czechs a national Church, independent and self-organized, with Bishops, Priests and Deacons, possessing an inherent vitality. The people sang themselves into religious fervor, and transformed the ancient Greek Church custom of singing Easter hymns, into singing hymns the year around. Nothing like it had been known before in the world. Little do we think as we sing hymn after hymn in church and at home, whence came this gift to Christendom. The hymn, "Christ the Lord is risen again," is one of the

Revolt—John Ziska



PORTRAIT OF JOHN HUS

Courtesy of The Czecho-Slovak Review

CZECH SOLDIER OF THE XVTH CENTURY

Note the Chalice on the gravestone and on the shoulder of the cloak

Czech Easter hymns. Not a Roman priest was to be found in Bohemia or Moravia, and only the capture of Constantinople by the Turks in 1453 prevented reunion with the Greek Church. This National Church was not Eastern Orthodox; it was Catholic, not Papal but Episcopal, and its people were called Utraquists.

A Church Dispersed

But secretly and constantly, by political intrigue and ecclesiastical trading between Rome and Austria, forces were at work for two centuries to break up the solidarity of Nation and Church. The Jesuits were introduced in 1556, and they entered with orders to burn every Bible and hymnbook and every piece of literature written in the Czech language. Women preserved family Bibles by baking them in loaves of bread, and Bishops and Priests conducted divine Service in the woods and on hill tops. By the year 1620 Germany and the Roman Church had wholly destroyed the nation. The people fled from the land, and wandered over the face of the earth. Millions were killed or starved to death. Many emigrated to England, where in one generation they became Anglicized, changed or translated their names, and in another generation found themselves in Holland and then in New England among the Puritans, and in New York City and Pennsylvania. Fragments of the Episcopal Church of the Czechs, greatly disorganized and much altered by adverse influences, were found here and there, and for many reasons more or less protestantized. The Moravian Church was one of these, recognized in 1749 by the British parliament as "an ancient Protestant Episcopal Church." The strange thing about these people then, as it is now, was their

swift acceptance of the English language, and the Moravians preached the Gospel as though they were Englishmen. It was John Bohler of the Moravian Church who started to carry the Gospel to the negro slaves in South Carolina, met John Wesley, and converted him to the missionary aspect of the Church which led to the great revival of 1737. The last important Bishop of the Moravian Protestant Church was John Komensky (Comenius), the founder of public school education, who died in Holland in 1670. The National Church perished in 1623. The Utraquists, the original stock of the ancient Church left in Bohemia and Moravia,—eight hundred thousand reduced from four millions,—returned sullenly to a formal obedience to the Church of Rome, and today the Czechs are but nominal adherents of the Roman Catholic Church. In January, 1919, a Congress of Bohemian Roman Catholic priests held in Prague, adopted resolutions demanding the free election of Bishops, the abolition of the rule of celibacy among the clergy, the preparation of a Book of Prayer in the mother-tongue and the use of that tongue in religious Services, and an adequate system of education for the clergy.* A year later, the Pope excommunicated the Czech Church on the ground of these demands.

The Slovaks

The fringes of the Czech race, spreading southeastward along the foot of the Carpathian mountains, form a sub-race called the Slovaks,—a remnant of the Moravian population which passed under Magyar rule in the eleventh century.

*See *The Churchman*, March 22, 1919, p. 18.

They are historically interesting for having made the tinware of Europe in the Middle Ages, wandering from country to country, and in England called "Tinkers." They have struggled against the Magyars, or Hungarians, deploying out upon the plains of Hungary, occupying the Hungarian province of Slovakia, but never enjoying a definite land of their own,—their race and nationality denied by their oppressors. With the determination to "Magyarize" the Slovaks, the Hungarian government persistently denied them all racial privileges. The use of their own language was restricted by law, and they were deprived of the most ordinary educational facilities. Prior to the recent war, there was not, among these three millions of people, a single Slovak school receiving government support. Though entitled to forty members in the Hungarian Parliament, the Slovaks were never able to elect more than five. A Slovak land-owner could be forced, at any time, to sell his real estate to any person designated by the State. Even the Slovak press was systematically persecuted in Hungary, and today there are more Slovak papers in the United States than in the home-land. These papers were refused postal privileges in Hungary for the very significant reason that they were regarded by the Hungarian government as a distinct menace. No wonder that the Slovaks have sought a haven of refuge in the United States, or that, on arrival, they bear the pitiable marks of an oppressed people—poverty and ignorance!

In the home-land, the war has brought them relief, for the Czechs have espoused their cause, and have taken them under their strong brotherly arm. From

this relationship comes the compound name, Czecho-Slovaks. The Slovaks are divided in religion, two-thirds being Roman Catholics, a portion Lutheran, and a smaller portion Greek Catholic. The strongly nationalistic Slovaks are Roman Catholic, and one of the remarkable signs of these times is the unity of national purpose which exists between the liberal free-thinking Czechs, and the zealous Roman Catholic Slovaks.

A Modern "Anabasis"

The part played in the recent war by the Czecho-Slovaks has been one of the most romantic chapters of modern history,—these people are always doing romantic things of great importance,—their escape from the Austrian army into which they had been forcibly pressed. The thousands who escaped into Serbia were hurled back with the Serbian army across the desolate mountains of Albania, the remnant of half their number were soon found fighting in the Alps with the Italian army. The thousands upon thousands who escaped by pretended surrender to the Russians, formed themselves into splendidly organized troops, and before the world could believe it, Czecho-Slovak regiments having already prevented the spread of German influence eastward from Russia proper, were marching across Siberia with the firm determination to embark on the Pacific coast, and, by way of America and the Atlantic, find their way into French brigades, fighting the enemy on the western front. Halted on their way, the Czecho-Slovak armies yet stretch nearly around the world, amazingly brave and swift and resourceful. There is not its parallel in history. And the strange thing, too,

is that they have carried with them wherever their regiments are stationed, libraries of books, full orchestras and regimental bands, and all the equipment of outdoor gymnasium work, thousands and thousands of men reading and singing and playing instruments of music, then fighting fiercely beyond belief, relaxing in spare moments to play athletic games and exercise in rythmic calesthenic work which is their peculiar pride. As Olive Gilbreath has recently written, "How tell the tale of the Czechs without seeming legend? One cannot tell the truth with any hope of being believed!"

The great war is over. On September 3rd, 1918, Secretary Lansing announced that the United States Government recognized the Czecho-Slovaks as an independent nation embracing the territories of Bohemia, Moravia and Silesia in Austria; and Slovakia, in Hungary. On October 28th Czecho-Slovakia declared its independence, and raised its national flag with two broad stripes, white and red. On November 12th, Thomas G. Masaryk took the oath of office at Prague as President of the Republic.

The Czechs in America

Quietly, unostentatiously, the Czechs in our land, patriotic Americans almost to a man, are steadily acquiring full citizenship, continuing their course of a generation of Americanization. While glad of their native land's final restoration to its former glory, and rejoicing with their brothers and cousins in their new republic, they themselves love the United States of America.

They entered the stream of American immigration at a very early date, and are scattered widely over the country from the Connecticut Valley and Bohemia,

N. Y., to Moravia, Texas, and Seattle, Ore. In Cedar Rapids, Ia., the Public Library contains a special section set apart for Bohemian books. They are settled as prosperous farmers in the northwestern States; they are in our great cities as skilled laborers, tailors, carpenters, machinists, bakers, and cigar-makers. They are thrifty and honest, law-abiding, careful of their children, and as a rule are property-owners. Indeed, in New York, Chicago and Cleveland many have become wealthy. The New York City tenement inspectors report that the Czechs may be called the cleanest poor people in the city, but they remain poor but one generation. Music is their passion, and hardly a family can be found without a piano and one or two violins. The names of the Bohemian composers Smetana and Dvorzak are familiar to every lover of music in America. The boys are almost without exception excellent singers, above the average, wonderful choir boys right in our very midst, and mostly not going to any church. Ask a Czech confidentially what is his religion, and he will answer you as though speaking of a lost cause, "The John Hus Church." That is to say, these are children of an ancient sister Episcopal Church, and we have not known it until today; we scarcely know it or believe it now. These people, therefore, are not to be reached by our Church like those of any other people of foreign birth.

An Independent Race

The first immigration from Bohemia to the United States was after the revolution of 1848 in Austria, and the Czechs who came, left their native country because of political dissatisfaction. These were well-to-do merchants and other busi-

ness men and scholars who settled in the Middle West. The later immigration, both of Czechs and Slovaks, occurred during the thirty years from 1880 to 1910, and these people came on account of intolerable conditions at home for the working man and farmer. They came into this country in vast hordes—men, women and children—settling first in New York, Cleveland and Chicago, and later spreading out to smaller cities or farmlands in the East or Middle West. Living in colonies, they have naturally done their own banking, and had their own doctors, lawyers and publishers. The Slovaks have been inclined to build their own churches, especially Roman Catholics who have brought their priests from the old country. The Czechs have, on the contrary, fought shy of any Church, and have been content with their own *Sokol* or social community organization. In cities in Illinois, Michigan, Minnesota, Iowa, Oklahoma and the Dakotas, are half a million Czechs, all unchurched.

A Unique Opportunity

The field of our Church among the three-quarters of a million or more Czechs and their children in America, is almost without limit. It is indeed white already to harvest. The Roman Catholic Church is powerless to reach these people, except now and then when a tactful Roman priest can gather a congregation and hold them for the period while one generation grows up into the "freethinking" age. Entire communities numbering thousands of souls have been abandoned as hopeless. There is an organization of Freethinkers who carry on an atheistic propaganda with the express purpose of destroying all Christian faith in the minds

of the young. Their spirit has been poisoned by the adversity of history, and they act as those who have been deprived of their right to believe in a God. The Czechs, however, possess an inherent spiritual hunger for the sacraments, and a desire for uprightness of life and a clean conscience, even though they have been described as "the most unreligious of all immigrants in the United States." In this country, the Protestant missions among them have succeeded best when they have used personal persuasion and a rational appeal based on the ethics of life. Institutional and neighborhood settlement work among them by some Protestant missions has also been productive of results, but the principal reason for any congregation is the fact that there is a minister who can marry them and baptize their children, this sacramental tie being the main bond to the church in Bohemia. Another very prevalent reason for sending their children to Protestant Sunday Schools has been to learn the English language and learn American customs. The bulk of these people here, however, remain untouched by religious work. Social service will not coax them into the Church, for in almost every group of fifty or more families they supply themselves with a neighborhood centre and build their own community house, with gymnastics and calisthenics for both boys and girls, and gatherings for singing and other social exercises. In the large cities they even have their own "movies." Sunday is the great family gathering day, and one of their chief grounds of opposition to the children going to Sunday School, is that it takes the children away from home just when the grandparents are making a

CHOIR OF CZECHO SLOVAK BOYS, CHURCH OF THE ATONEMENT,
WESTFIELD, MASSACHUSETTS

"SOKOL" CLASS IN GYMNASTICS, WESTFIELD, MASS.

visit, or when the cousins are having an all-day picnic out in the country, or it may be that the father wants to take his boy off fishing with him.

A Czech Prayer Book

In the year 1855, our Church in St. Louis tried to reach the Czechs in that city by translating Morning and Evening Prayer, the Litany, and Holy Communion into their own language. This endeavor failed, however, for four reasons: First, because the book was not translated into good and idiomatic Czesky; second, because the book was printed in German text, and although that was what was used in Bohemia, it had been forced upon them by law and was not of their own choice; the text used in "the land of liberty" is the text used in Bohemia today. The third reason for the failure of this partial Prayer Book was that the translators thought the Czechs must be ultra-Protestant because they were anti-Roman, and so were afraid of the strong word "priest," and actually used the word meaning "pastor," so presenting the forbidding aspect of German Protestantism antagonistic to these Catholic and sacramental people. The fourth reason for failure was that the Prayer-book was given to the Czechs in their own language at all. It must be remembered that the Czechs in this land desire to perfect themselves in the English language. The older generation may indeed be limited to their own tongue, but the children are more eager than those of any other race to become Americans in every sense of the word, and their parents press them forward to this end. And it is this second generation which is outdoing their elders in their non-religious and general anti-church attitude, speaking English and

fast becoming more American than many children of English stock. Here is the testimony of a typical Czech: "I am a Czech, and was born in Bohemia and lived there until 1888 when I came to America. That was thirty years ago, and I was seventeen years old. At first I had a hard time, and had to do any kind of work that came along, was painter, butcher, anything to live. I was paid very little. Four of us lived together. We had two rooms, one with two beds, and one we used as a study and sitting room; and we studied too. What helped me most was that I had a fair education in the old country, even knew a little Latin and Greek, and understood the value of an education. The first thing I bought in this country was a book. Half of each page was in English and half in Bohemian. I made myself study half a page each night, no matter how tired or hungry I was. Later I took it to Europe and left it with a relative, so that young people coming over here might study and know a little of the language of America before they came. I want my children to be broadminded, and children cannot grow up broadminded if they go to foreign-speaking schools."

A Typical American Czech

Two attempts by our Church in the northwest have been made to take over congregations of Czechs, but no available native priest could be obtained and the work did not progress. Meanwhile the English-speaking children slipped through and away from these attempts to reach them as foreigners. About twenty years ago, hundreds of children came across the railroad tracks to the Sunday School of Grace Church, Chicago, until they crowded

Pioneer Work

all classes. Bright eyed and eager, these were children of Czechs, and soon there were from six to eight hundred of them in the Sunday School. These children, especially the boys, seemed from the very start to grasp two fundamental ideas,—America and the Episcopal Church.* The Church of the Good Shepherd, Chicago, is placed now in a community of 25,000 Czechs, and this parish, once made up of purely English stock, is gradually winning its way among the new people who have surrounded it. Although this church is small, yet the prospects for the future are very encouraging. A good proportion of the communicants, some of the Sunday School teachers, children in the Sunday School and boys in the choir, are increasingly from the Americans of that neighborhood who are of Czech parentage. When the Chapel of the Heavenly Rest (old St. Alban's Church) at 116 East 47th Street, New York, was actively alive, Czech boys and girls, delightfully attractive children, found their way into the Sunday School, at first but a few and timorously, and then to the number of two hundred. When the Chapel was abandoned, in January, 1903, this most promising work ceased, and how great an opportunity was lost to reach the 50,000 unchurched Czechs in New York City, can never be estimated. Twenty-five years ago, Czech people crossed the old covered bridge from West Springfield, Mass., to Springfield, and sought baptism and marriage from the clergy of Christ Church. Today these people go nowhere to church; they have lapsed from the Church

*Grace Church was destroyed by fire September 26th, 1915.

into freethinking. In Westfield, Mass., a colony of 500 Czechs was established (now all Americans), and for some time the Sunday School of the Church of the Atonement, itself only a mission church, has depended upon these children for a large part of its membership, while the choir has at times been wholly made up of them. About fifty of these have come into the Church through confirmation. Before the freethinking propaganda reached its present strength, the tendency of the Czechs was toward the Episcopal Church, for they grasped its Catholic and missionary nature. But several circumstances worked against them. First, our people did not recognize them, and classed them as foreigners, presumably Roman Catholic. Second, when they did attend our Services they were unable to comprehend the Office of Morning Prayer; its ritual seemed complicated, with the continual rising, sitting and kneeling of the congregation; the Service of Holy Communion would have seemed to them more natural and simple. Third, rented pews, with the exclusive atmosphere of cushions and carpets connected with some of the Episcopal churches through whose doors they peered, seemed to forbid their entrance. Although their children might attend Sunday School, yet they themselves might not attend church, and the children grew up apart from the Church itself. Much of this happened a quarter of a century ago, and today some of these very children are good American citizens, many of them exceedingly prosperous, and most of them parents and grandparents with a younger generation of non-church-going people.

The figures giving the statistics of the Czechs in

the United States are almost startling. Out of a total of 750,000, the Roman Catholic Church can account for only 200,000, and a generous estimate gives the various Protestant organizations working among them less than 50,000. This leaves half a million people unchurched, indifferent to religion, inclined to atheism, and yet not only acknowledged by all who become acquainted with them as an upright and morally clean people, but declared to be absorbingly interesting and companionable, while the children are fascinating and lovely.

The Present Need

The Presbyterians have a number of ministers of native stock. Their work is mostly small and mostly institutional, but it is the best that is being done. The Congregationalists, too, are doing a little work, and have a small mission in Bohemia itself. But with the thousands of unchurched Czechs in New York and Chicago, and only somewhat smaller numbers in Cleveland, Baltimore, and other cities, surely the challenge to the Episcopal Church rings out with a clear call, and our answer, though belated, must be made strong and vital. The fact that our mission to these people has faded into obscurity, so that they seem a new and strange species, emphasizes all the more the importance of arousing ourselves to the pressing need of the moment. The Czechs must be reached by us, or by none. They will turn to us again; why not take them now? They have, in the past, turned toward us eagerly, yet with diffidence. Have we lost them forever?

Three considerations are to be kept in mind if we are to do our duty in this mission to the Czechs:

Practical Suggestions

1. The English language must be used, for the Czechs in the United States are Americans of the Americans. In crowded communities the use of bilingual Service books and tracts might be of much value for the older and more conservative men and women born in Bohemia. But it must be remembered that the Czechs were the first of all the Slavic immigrants, and they are in their second and third generation in this land.

2. Christianity must be placed before the Czechs in its sacramental aspect. Baptism, Confirmation, Holy Communion, Marriage—these are the normal functions of the Church in their eyes. Preaching, if it be of a reasoned and practical nature, will reach them; but not emotional and fervid exhortation. Morning Prayer is utterly confusing to them, with its excessive ritual of continually rising, kneeling, and then sitting again. The Holy Communion seems simple and makes a natural appeal, for they have an instinct of long inheritance for the ministry of the Eucharist. Then, too, it must be frankly granted that the altars must be high, with candles, and a ritual which they understand as sincere and devout.

3. Our work among the Czechs must be distinctly religious. Their own social-service work among their own people is far in advance of the institutional work of most religious missions, and they do not need this form of ministration, indeed they could teach us a good deal. The adults have studied the Bible with the books of Ingersoll in their hands, and the "higher criticism" of the Old Testament is well established in their minds. Their skepticism extends also to the

New Testament and the Gospel in general, so that Sunday School work among their children, and the presentation of the Church's message as a whole, must be through the faithful administration of the priestly office. This means not only the celebration of the Sacraments, but the pastoral work of visiting the sick in hospitals and homes, caring for the children, and having children's festivals in the church on all the great festal days of the Christian year.

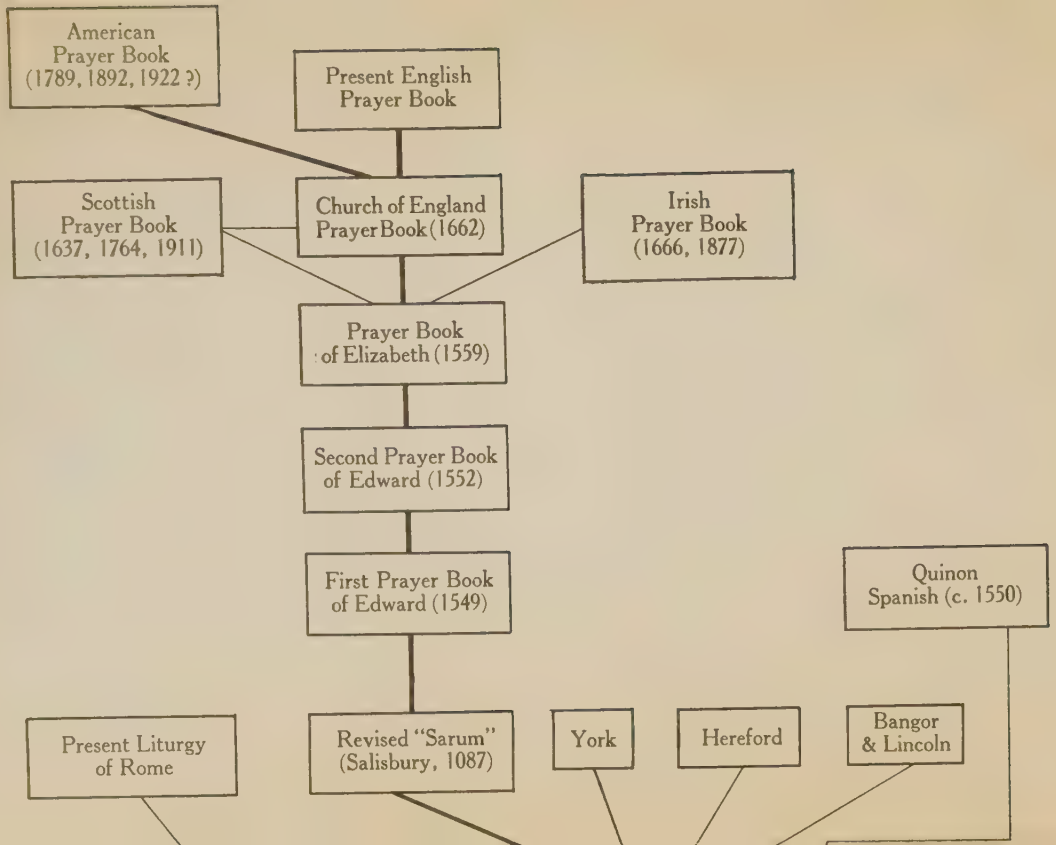
So we come finally to the definite and promising field of our Church—the conversion of the children to primitive Catholic Christianity. What is needed is the planting of Sunday Schools, or rather Children's Churches, within Czech colonies, with priests in charge who understand something of the history of the ancient Bohemian Church; who will be uncontroversial in their relations with parents; and who, understanding children and using the English language wholly in their work, will minister to them in Children's Eucharists, baptizing and preparing them for confirmation in a naive way as though there were no thinkable alternative.

They were, centuries ago, a religious people, and in the young this inheritance comes forth in an eagerness of hunger and a responsiveness to the Gospel that ought to shame us that they are so unshepherded. Had we done this a generation ago, we had won many thousands. But even now the way is open, and an alluring future beckons us on. It may yet be brought about that in Bohemia even, due to our enthusiasm and loyal espousal of their cause, their ancient national Episcopal Church will be re-established (already the

start has been made in a demand arising for their own language in the Church Services in the new republic of Czecho-Slovakia); while, in their adopted land here, they may become good and consistent communicants of our Church. When the chalice is administered to a child of the Czechs in Holy Communion in some parish church of ours, there rushes over the mind and heart of the parent, perhaps in the congregation and, if not then, surely at home, the story of the ancient chalice of the Czechs, the free Communion of the people, and the right of spiritual liberty in the Church of Christ.

A writer describes the scene when Czecho-Slovak troops passing through England attended Service recently in Winchester Cathedral, where their ancient enemy, Cardinal Beaufort, lies buried.

"Thousands of men in strange uniforms with war-worn banners passed in slow step into the great cathedral. Keen men with sad, earnest faces filled the nave. When the anthem was ended, the clergy paused, and then, in splendid accord, the Czechs sang in their own tongue a rendering of our National Anthem, followed by their own National Hymn, *'Kde domov muj?'* ('Where Is My Home?') The chants they sang with their fierce expressive rendering were the war-songs of the Hussites. They bore the chalice on their banners, and each wore the same chalice on his shoulder straps. The chalice signified the right their ancestors fought for, to take the cup in the Holy Communion."


American Prayer Book (1789, 1892, 1922 ?)
Present English Prayer Book
Scottish Prayer Book (1637, 1764, 1911)
Church of England Prayer Book (1662)
Irish Prayer Book (1666, 1877)
Prayer Book of Elizabeth (1559)
Second Prayer Book of Edward (1552)
First Prayer Book of Edward (1549)
Quinon Spanish (c. 1550)
Present Liturgy of Rome
Revised "Sarum" (Salisbury, 1087)
York
Hereford
Bangor & Lincoln

CHAPTER VIII

THE PRAYER-BOOK IN MANY TONGUES

Members of the Episcopal Church are sometimes liable to overlook the implications of two rather important historical facts,—first, that their forbears were all immigrants themselves, and secondly, that they brought with them from the old country a bit of leaven wherewith to leaven the lump of their religious life and that of their neighbors in the new country. This bit of leaven was the Book of Common Prayer, which proved not only a bond of union between the scattered groups of English immigrants at first, but also served as a vehicle of missionary enterprise among other immigrants of a later date. Let us look at these two sets of facts a little more closely.

The Prayer-Book Among the Colonists

In 1579 the words of the Book of Common Prayer were heard for the first time in public worship on this continent. In 1607 English Churchmen, with their Prayer Books, gave thanks for a safe landing at Jamestown; and in this colony later, the Church of England was established by law, and became predominant. Strong congregations of our Communion came into existence all along the Atlantic seaboard. From the belfry of Christ Church, Boston, were hung the signal lanterns of Paul Revere. In Trinity Church, Newport, R. I., Berkeley

the philosopher preached. In St. Paul's Chapel, New York, George Washington's pew may still be seen. Benjamin Franklin was a vestryman of Christ Church, Philadelphia. Christ Church, Savannah, was the scene of Wesley's American labors, and here he organized the first Sunday School in the world. The majority of the signers of the Declaration of Independence were Prayer-Book Churchmen.

In view of these facts it was natural that when, toward the close of the eighteenth century, it became apparent that these English immigrants were destined in turn to become responsible for the religious needs of other immigrants, they turned to the Prayer-Book as a means of communication and approach, using it in its original form when possible, and providing translated versions when necessary.

I. The Earlier Immigration

The French

The year 1804 witnessed our first foreign-speaking congregation—L'Eglise du Saint Esprit, in New York.

French Services

Organized in 1687 under the polity of the Reformed Church of France and Geneva, the parish conformed to our Church in 1804. By 1844 a second French congregation was reported.

In 1834 the French Evangelical Protestant Church of New Orleans invited the Rev. Raymond A. Henderson, a priest of our Church, to minister to them. He held Services in French and English, and gathered a Sunday School of fifty children where instruction was conducted in English, French and Spanish, in a

brick church on Rampart and Bienville Streets. The parish came into union with the Convention of Louisiana in 1835 at "L'Eglise de la Résurrection," but did not long survive. In 1847 an effort was made to revive the French work when the Rev. Thomas D. Ozanna held Services in Christ Church. A congregation was organized and admitted into union with the Convention the following year under the name "L'Eglise Protestante Française." The outlook was promising according to reports to General Convention, but after a decade the work declined.

In 1871, Services among the French were inaugurated in Philadelphia where the Rev. Charles T. B. Miel organized a congregation,—L'Eglise du Saint Sauveur,—of which he continued rector until his death in 1902. In 1888, the chapel on 21st Street near Chestnut, gave place to a new building at 22nd and De Lancey Streets, the present home of the congregation which is under the pastoral care of the Rev. T. D. Malan.

The matter of a French translation of the Prayer-Book was under consideration as far back at 1817.

A French Prayer-Book

In 1831, a translation received the *imprimatur* of the Bishop of New York. The subject was repeatedly discussed in General Convention. It was stated that the poor translation was an obstacle to the extension of the Church among the French-speaking people. In 1883 the question was raised whether a French edition would serve any practical purpose, inasmuch as our total French work was represented by one congregation in New York and one in Philadelphia. By this date the French had

ceased to be a factor in our immigration, and the young generation had naturally found their way into English-speaking congregations.

The Germans

We are accustomed to say that the Church follows the flag. It is equally true that the Church follows the Immigrant. In 1835 a memorial was presented to General Convention from several clergy west of the Alleghenies, in regard to a translation of the Prayer-Book into German. This date is exactly coincident with the rising tide of German immigration from 1830 to 1840, which reached its highest point in the decade 1850-60. German immigration set its face toward the farm-lands of the West, and it is to the infinite credit of those clergy west of the Alleghenies, that they were fully awake to the Church's missionary possibilities. The matter of the German translation was under frequent consideration. At one time the committee called to its assistance a professor in Columbia College. The task had its vicissitudes. A translation was made by Dr. Falk, but the manuscript in some way was lost. In 1874 the committee reported the successful prosecution of the edition with the help of the Rev. G. F. Seigmund, who had the advice of the best scholars of Germany.

Attempted German Translations

In 1872 certain ministers of the German Evangelical Synod of the West, presented a memorial to the House of Bishops on work among the German population, suggesting the consecration of a German as Bishop, and expressing a desire to become part of our Church.

The Bishops realized fully the difficulty of work among people devoted to their hereditary ideas, and having few points of social contact, sympathy and religious concord with us. They recommended efforts to increase the number of our German clergy and to turn the attention of German youth to our theological seminaries. They gave hearty expression of interest in the German people and commended the subject to the Board of Missions. "It would be short-sighted policy," they wrote, "to neglect the energetic, hardy children of Teutonic stock who are becoming Americans so rapidly and are already a power in the Republic."

The Reasons For Failure

With the decrease in the number of German immigrants there has been less call for German congregations. The younger generation demand English. Even the German Lutheran churches are forced to arrange Services and instruction in the English tongue, in order to hold their younger constituency.

There appears to be no German-speaking congregation on our list today. Former centres have been abandoned. There was a German church in Newark, N. J., —St. Matthew's, with a small endowment, but it has been changed to an English congregation. At one time several New York churches carried on German work— St. Augustine's, St. Thomas' Chapel, St. Bartholomew's Chapel, and Holy Cross; but changes in the neighborhoods forced suspension. St. Bartholomew's gave up the German Services in 1915 because the congregation had dwindled. Holy Cross did a large work for a decade beginning in 1881 among the tenement population of the east side which consisted mainly of

Germans; but the character of the population changed radically when a great tide of Jewish immigrants swept in.

Good work is being carried on by certain parishes so situated geographically as to be in touch with Teutonic people. Notable instances are Adams, and East Cambridge, Mass.; and Middletown, Conn. The success of such work will depend largely on the attitude and interest of the rector, and his ability to minister to the religious needs of a German population.

Hebrews

The Liturgy in Hebrew

In 1844, a petition was presented to General Convention from some Hebrews, asking our Church to make provision for Christian Services among their race. The memorial bore the signatures of Joseph Levon, David Lieven, Jacob Goodman, and Charles Allershiner. It is significant that this was a call from Jews on behalf of their kin. The matter was referred by General Convention to the Committee on the Prayer-Book, and there it has rested since. A translation into Hebrew, of parts of the English Liturgy, was printed in 1833, with the title, in literal translation: "Order of the prayers of Israel, of those who believe in Jesus the Messiah: Translated from the English language into the sacred language." A Hebrew version of the English Prayer-Book was issued in 1837 by the *London Society for Promoting Christianity Amongst the Jews,* and proved most useful in the work of missionaries of the Society.

Jewish immigration is very large and the Hebrews themselves do much for their kin, but enormous num-

bers are untouched by the synagogue. The chapters in *An American in the Making** which outline the author's drift from faith into atheism, represent a very common experience. The Jew has suffered such injustice at the hands of Christians, that he does not readily respond to our advances. For many years our Church had a society for the propagation of Christianity amongst Hebrews, but the result was not encouraging. Perhaps our efforts can best be directed toward cultivating a more just and sympathetic attitude toward God's ancient people. Sympathetic work is being carried on among the Jews in Philadelphia, with some measure of response. On the whole, however, there seems to be no sufficient reason for any concerted propaganda directed toward the Jews specifically. In large Jewish centres, the "liberals" drift into our churches and frequently are found in our Confirmation classes.

The Welsh

In 1844, the need of a version of the Prayer-Book in the Welsh language was considered. Perhaps the Welsh element in the mining communities suggested a possible field of work. In 1853 the matter was reported adversely, on the grounds that a slowing up in the stream of Welsh immigrants was apparent; that German and French immigration was becoming dominant; and that the Church of England Prayer-Book in Welsh offered a sufficient vehicle of worship and instruction among this people if need should arise.

**An American in the Making.* Ravage. Harper & Bros., New York, 1917.

The Need?

Opinions differ as to the opportunity for distinctively Welsh Services on the part of the Episcopal Church. Some years ago, the Rev. J. Wynne Jones, now of Massachusetts, had a Welsh congregation in Chicago and later in connection with Trinity Church, Boston. The Services were conducted in Welsh, but, though successful at the time, in neither case did any permanent organization result. The Rev. R. E. Jones, D.D., Canon of the Cathedral in New York, calls attention to the fact that the Welsh were represented among the early founders of this Republic, in the persons of William Penn, Roger Williams, John Adams and Thomas Jefferson. Welsh immigrants formed large colonies in central New York, Pennsylvania, Wisconsin and Kansas. The Welsh are markedly bi-lingual; that is, they all speak both English and Welsh; but they are exceedingly tenacious of their own language, and the persistency with which Church parishes in Wales have been supplied with only English-speaking clergy has been one of the chief factors in alienating the Welsh from the Church.

A large number of Welsh immigrants are now organized into Welsh-speaking Presbyterian or "Calvinistic Methodist" congregations, and it would appear that the Anglican communion is suffering the consequences of lost opportunities. However, the Rev. H. D. Jones, a former prominent Calvinistic-Methodist minister, now a priest of the Episcopal Church, after a careful survey of the whole field, is strongly of the opinion that there are many localities, especially in New York State, where there is abundant opportunity and an

urgent need for a direct appeal to the Welsh on the part of the Episcopal Church. Dr. Jones has recently been appointed to the task of meeting this opportunity.

The Scandinavians

In 1847, Bishop Kemper called attention to a drift of Swedes and Norwegians into Wisconsin and Iowa.

Danish

Among the Norwegians, two congregations had been organized by the Rev. Gustav Unonius. The Convention of 1847 considered the expediency of a Danish version of the Prayer-Book owing to the increasing Scandinavian immigration. Such a version would prove especially useful among Norwegians since the language of Denmark and Norway are the same, written alike but pronounced differently. Three years later Bishop Kemper again emphasized the importance of Norwegian work, and as late as 1883 the translation of the Prayer-Book into Norwegian was brought before General Convention by the Bishop of Minnesota, but without result.

In 1869, the question of a Scandinavian translation of the Prayer-Book again came to the front, this time

Swedish

in Swedish form. This date coincides with the stream of Swedish immigration which became very marked after the close of the Civil War. Of our work among the earlier racial elements, the Swedish alone has stood the test of time. It has taken firm root. In 1895, we had twenty Swedish congregations with seven clergy and 2,530 communicants; and in 1898, the Swedish clergy presented a memorial to General Convention, pointing out the great opportunity

for Church extension among their race. The present status and opportunities of work among the Scandinavians have been shown to be worthy of special consideration in this book.

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Such, then, is the scanty record of our Church's attempts to minister to a few of the earlier immigrant races through the medium of the Book of Common Prayer, translated into their respective tongues. These attempts have been dilatory and inadequate. The results might have been different had the scope of the work been limited, and if, at least primarily, the Office of the Holy Communion alone had been provided in the languages of the new-comers.

II. The Later Immigration

The Bohemians

The Czechs Again

A translation of the Prayer-Book by the Czechs themselves, in 1855, represents the reaching forth toward our Church of the little stream of Bohemian immigration which, beginning at that early period, was destined, as we have seen, to become a mighty flood. It was a proper instinct, and had it been taken up, the Church would have been better prepared to meet the present situation. In a preceding chapter we have seen the opportunity,—a people readily approachable, of Catholic tradition, largely unchurched, rapidly drifting into infidelity. There is no present need of a translation of the Prayer-Book into the Czech language, since the American Czechs want English Services only. There is,

however, a demand for simple, bi-lingual tracts setting forth the claims of religion and of the Church in this Christian land, for the benefit of recent arrivals. It is earnestly to be hoped that the Church will see the magnitude of this opportunity of reaching these thoroughly American but unchurched people, and grasp it boldly while the time is ripe.

The Latin Tongues

About the same time that the Prayer-Book was translated into Czech, the need of a translation into Spanish was considered, with a view to the opening of work in Cuba, Mexico, and South America. The horizon of the Church's missionary endeavor was widening. By 1859, manuscripts of both Spanish and Portuguese versions are reported.

Spanish and Italian

In 1874, a translation into Italian was considered, and was successfully completed some years later by Professor Nash of Hobart College. Later material of this nature has already been referred to.

The Poles and Lithuanians

Very recently, within the past three years, the Liturgy of our Church has been translated into Polish by the Rev. J. O. Pienionzek, and is in use in two congregations in Philadelphia.

Poland has loomed large in the annals of the present war. The fate of Poland was one of the supreme issues at Vienna in 1814; it was one of the most delicate questions at the recent Peace Conference.

A Sturdy Race

Poland stood once among the most powerful countries of Europe, stretching from the Baltic to the Carpathians and the Black Sea, holding sway over Baltic Slavs, Lithuanians, White Russians and Ruthenians.

The valor of the Polish King, John Sobieski, saved Vienna from the Turks in 1682. His army brought relief to the beleagured city which welcomed him as its deliverer. A *Te Deum* was sung in the great cathedral, and the Archbishop delivered a sermon from the text, "There was a man sent from God whose name was John." A curious reminiscence of this defeat of the armies of the Crescent, lingers in the crescent-shaped bread, familiarly known as "Vienna rolls." A brave Pole, Kulczycki, obtained permission to open a coffee house, the first of its kind in Vienna, and he served rolls in the shape of a crescent to commemorate the victory over the Turkish hosts. In the Cracow Cathedral is a red marble statue of Sobieski with figures of kneeling Turks.

But Poland fell a prey to the intrigues of the rapacious Frederick the Great of Prussia, and Catherine of Russia; and the third partition, in 1795, removed it altogether from the map. Austria secured Galicia; Prussia got Posen; and Warsaw fell to Russia.

Poland and Lithuania have been historically closely united since 1386 when the Lithuanian Prince Jagiello married a Polish princess, bringing the two countries under the same dynasty. Lithuania is a thinly settled land of vast forests in northeastern Poland. The people are not Poles, neither are they Slavs or Teutons, but a separate Aryan race. Tall and blue-eyed they dwelt along the upper Niemen,

The Lithuanians

BISHOP HODUR OF THE POLISH NATIONAL CATHOLIC CHURCH, AT
BISHOP DARLINGTON'S TENTH ANNIVERSARY CELEBRATION

NATIONAL SLOVAK SOCIETY OF ROMAN CATHOLIC CHURCH, WESTFIELD, MASS.

related to the Letts in about the same way as the Dutch are related to the Germans. The Lithuanians claim that their language is the most ancient in Europe, intimately connected with Sanskrit. They were the last of the nations to be converted to Christianity, remaining pagan until the beginning of the thirteenth century. In 1569 Lithuania was merged completely with Poland.

We have had a large Lithuanian immigration in recent years. The great war has aroused the consciousness of nationality, and Lithuania declared her independence on January 8, 1918, with her ethnic brothers, the Letts and Samogitians.

Individual Poles came here one at a time from an early date. Americans are not unmindful of the help rendered us by brave Poles in the early days of our nation's trials. Kosciusko, a Pole, was a master of the science of fortification, and the principal engineer in the construction of West Point. He met Franklin in Paris, and, in 1776, sailed for America bearing a letter to Washington. He proceeded to Washington's headquarters, and in answer to the inquiry, "What do you seek?" he made reply, "I come to fight as a volunteer for American Independence." Savannah remembers gratefully the gallant Pulaski. A monument to his memory describes him as the "heroic Pole who fell mortally wounded fighting for American liberty at the siege of Savannah, 9th October, 1779."

The unrest in Poland in 1831 and 1863 resulted in an influx of permanent settlers into the United States.

Polish Immigration

In 1855 there was a Polish colony in Texas. The war between Austria and

Prussia in 1866 caused a tide of immigration from Poland. In the '70s the Polish immigration increased rapidly. In the decade ending 1916, immigration records register 326,349 Poles entering the United States. The word "Pole" is the Slavonic for "field worker," and many Polish immigrants have found their way into agricultural life on the farms of New England, Long Island and elsewhere. Some girls enter domestic service, but the larger proportion of immigrants is claimed for manufacturing or mining interests. Chicago, Detroit, Buffalo, Milwaukee, and Cleveland are large Polish centres.

The earliest direct contact of our Church with the Poles was in 1901 when Bishop Anthony Kozlowski sent a memorial to the House of Bishops declaring his acceptance of the Chicago-Lambeth platform and seeking inter-communion with us.

Kozlowski, while still a priest of the Roman Catholic Church in Poland, came to this country as assistant of a Polish church in Chicago. Here he seceded from the Roman obedience and, in 1895, he was elected Bishop of a number of Polish congregations which also had proven restless under the Church of Rome. In 1896, at a Council of the "Old Catholic" Church* at Berne, Switzerland, he was consecrated by Archbishop Gul of Utrecht, Bishop Herzog of Berne and Bishop Weber of Bonn. Returning to this country, Bishop Kozlowski spent the ten years of his episcopate in organizing the Old Catholic movement in the United States and Canada. In 1901 his constituency numbered 80,000 members in twenty-five organized parishes

*See Appendix, Note N.

chiefly in Illinois, Wisconsin, Ohio, Pennsylvania and New Jersey. In that year Bishop Kozlowski addressed a memorial to the House of Bishops declaring his acceptance of the Chicago-Lambeth platform and asking recognition by the Episcopal Church, on the ground that, "The Polish race is very numerous (in the United States). Multitudes of them are leaving their faith, and unless something is done, they will go into infidelity." The matter was referred to a Committee, postponed, and again referred. Finally the House of Bishops adopted a resolution declining to recognize the Old Catholic Church, but extending to Bishop Kozlowski "their Christian salutations and assurances of affectionate sympathy and interest in his work."*

Bishop Kozlowski's Plea

Again in 1910, the Poles came to the attention of our Church through the House of Bishops. Certain disaffected elements among the Polish Roman Catholics met in convention at Scranton, Pa., in September, 1904. As a result, a number of Polish congregations combined to form the "Polish National Church," and elected, as their Bishop, the Rev. Francis Hodur who was later consecrated by three of the Old Catholic Bishops of Holland. The Church Services were ordered to be translated from Latin into Polish, and the Roman Church was formally repudiated as "the sole exponent of the true doctrines of Christ." It was this Church which, in 1910, presented a communication to the

The "Polish National Church"

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*See Bishop Grafton's *A Journey Godward,* Chap. XIV. (The Morehouse Publishing Co., Milwaukee, 1910.)

House of Bishops in regard to friendly relations with the Episcopal Church.

This Polish National Church is growing in influence among the people. Bishop Hodur has his headquarters in Scranton, Pa., where a visit to his church and school reveals the magnitude of the work, and the splendidly equipped property of St. Stanislaus Parish which shows admirable organization. There are at present forty-seven parishes under Bishop Hodur's jurisdiction. The largest one, numerically, is in Buffalo, N. Y.

But the Polish work has come even closer to us. For the past three years we have had our own definite Polish Episcopal Church. The Diocese of Pennsylvania has a Commission on work among Polish immigrants, composed of twenty members and receiving financial support from the Convention. This commission is maintaining work among the Poles. There are two congregations. The first was organized about three years ago and worships in the old Church of the Evangelist, 7th and Catherine Streets, Philadelphia; it will move soon to the Church of the Advent. The priest in charge is the Rev. Joseph O. Pieniazek, an Austrian Pole who, after eight years' residence here, studied for Orders, and was ordained three years ago by Bishop Rhinelander. He has as lay-reader, John Jasinski, a Lithuanian Pole, able to speak in the Lithuanian tongue. The name of the Church is Holy Cross.

Our Own Polish Church

The second congregation, started about a year ago, meets in Philadelphia at the Church of the Messiah, Huntingdon and Thompson Streets, and ministers to the district about Cramp's ship yards, a section largely

inhabited by Poles—prosperous, well-to-do mechanics. The priest is the Rev. J. O. Panfil, lately received from the Church of Rome by Bishop Rhinelander. Father Panfil has a parochial school of fifty children. At a recent visitation by the Bishop, a class of thirty-three children and adults received confirmation. In both congregations the Prayer-Book is used in Polish translation.

The Reverend Elliott White says: "The Poles are intensely Catholic, but anti-papal rather than otherwise. The Roman hierarchy is almost entirely opposed to national aspirations. There are two political parties; the one desiring national independence under a king, and with the Roman Catholic State religion; the other also desiring national independence, but preferring a republic, and being quite adverse to a State religion. Our congregations are recruited from the latter party." The Episcopal Tract Society has just issued, in Polish, a tract on the Episcopal Church.

The Hungarians

Origin and History

On August 16, 1915, there appeared a modest little booklet bearing the *imprimatur* of Bishop Matthews of New Jersey, and containing a translation of our Communion office into Magyar. This is perhaps the most recent attempt to translate the Prayer-Book into a foreign tongue, and it introduces us to a new missionary enterprise among a very ancient race.

The Magyars are a non-Aryan people of Asiatic origin. They number some four million and a half and are the dominant ruling class in Hungary which

occupies the rich fields of Pannonia, the name given by the Romans to the fertile plain of the Danube which in the time of Augustus was made a province of the Roman Empire. In the ninth century the Magyars appeared,—frightful, riding on fleet horses, bent on plunder. An old legend makes them descendents of Nimrod who had two sons, Hunyor and Magyar. Emerging from the banks of the Volga, they moved westward under the lead of Arpad who laid the foundations of their kingdom. Having exterminated the Slavic population of the country now known as Hungary, they continued their course into Western Europe. The tenth century chronicles are filled with dire pictures, and the litany rang with the supplication, "From the Hungars protect us, Oh, Lord!" In 955, Otto I of Germany defeated them at Lechfeld, near Augsburg, and before the close of the century, Hungary accepted Christianity, and made rapid advancement in social and political order. In the fourteenth and fifteenth centuries, Hungary was one of the most powerful States of Europe. It suffered much, however, from Turkish attacks, and in 1526 at Mohacs, the Hungarians suffered a crushing defeat at the hands of the Sultan Sulyman, which eventually led to the partition of the Magyar territory between Hungary, Austria and Turkey, the larger part going to Austria. In 1848, under the lead of Louis Kossuth, the Magyars made a bold stand on behalf of independence. This movement elicited warm sympathy in the United States. When Hulseman resented American sympathy with the Hungarian revolt, Daniel Webster, who was Secretary of State, declared in no uncertain terms, the right of

Americans to sympathize with the efforts of any nation to acquire liberty. With Russia's assistance, the Austrians put down the uprising; Kossuth fled, and Hungary became a restive, though locally independent, part of the Austrian Empire, with no love for the Slav, and little regard for the rights of dependent peoples within her borders, as we have seen in the case of the Slovaks of northern Hungary.

The Magyars have come here in large numbers since 1900, and are found in mining, steel and iron industry. They are largely Roman Catholic in religion.

Our Contact

Five years ago the Bishop of Michigan City received an entire congregation of Hungarians—Trinity Church, South Bend, Ind. "I have confirmed more than one hundred children," says Bishop White, "and found the congregation, young and old, respectful, obedient and devout. Just now I am caring for them myself until I can find a suitable priest to put over them. It is most pathetic to have young and old gather around me in tears, and beg me to give them an American priest who would train up the children and celebrate for them every Sunday. The older people do not understand English very well, but so long as the Service is the Celebration of the Holy Communion, even though it be in English, they know what it all means, and are most devout through it all. The children read, respond and sing nicely, and can generally be trained to take all the responses in English, and can teach and lead their elders to whom they can make the explanation in Hungarian."

Almost simultaneously with the movement in In-

diana, occurred a similar movement of Magyars toward our Church in New Jersey.

A Stimulating Opportunity

In 1914, a considerable number of Hungarians applied to the Rev. Horace T. Owen, rector of St. Paul's Church, Trenton, for spiritual care and ministrations. This resulted in the establishment of a parochial mission for Hungarians in St. Paul's parish. In January, 1915, George Elbert St. Claire, a Hungarian by birth, was licensed as a lay reader for this work, and weekly Services were held in St. Paul's Church. Progress was slow, because a very small percentage of the adults could speak or understand English. To meet this difficulty, the lay reader established a free evening school in St. Paul's parish house to teach English to the Hungarians. He also undertook the translation of the Prayer-Book into Magyar. In 1915 there was published the Order for the celebration of the Holy Communion in Hungarian referred to above. Mr. St. Claire was ordained deacon in June, 1916, and the following November the work was organized as a diocesan mission under the title of St. Elizabeth's Magyar Mission, named after St. Elizabeth, daughter of Andrew II, King of Hungary, one of the patron saints of the Hungarian people. Mr. St. Claire was advanced to the priesthood on Christmas Eve, 1916, the first Hungarian to receive Holy Orders in the American Church. The work has been seriously handicapped by not having its own fixed centre of worship. The Mission has had four changes of location in less than three years and a half. The register of the Mission on September 1, 1918, shows 128 baptized persons, 78 communicants and 18 con-

RUMANIAN NATIONAL DANCERS—"CALUSERI"—PHILADELPHIA, PA.

A RUMANIAN FUNERAL PROCESSION, PHILADELPHIA, PA.

firmations. The constituency is recruited from Roman Catholics and Greek Uniats.

Mr. St. Claire, who supplies these facts, believes that the outlook for our work among Magyars is good. It must be conducted along the lines of social service at first, and the missionary must often combine the functions of interpreter, information-bureau, lawyer, peacemaker, nurse and priest. Mr. St. Claire stresses the great need of Church literature in the English and Magyar languages in parallel columns.

If our Church takes up this work in earnest, we must make up our minds that success involves a considerable financial outlay. We cannot expect our missionaries to make bricks out of straw. The whole Church must stand back of them with generous equipment and ample provision for all that is necessary to the task of reaching effectively the large Magyar population in the eastern United States.

The Rumanians

Announcement is made from Philadelphia that a Rumanian Orthodox congregation is asking to be taken provisionally under the charge of our Church. There has heretofore never been any occasion for a Rumanian version of the Prayer Book because the Rumanians are, as a rule, staunch adherents of the Orthodox Church.

These ancient people, occupying territory on the banks of the Danube, and claiming descent from the Roman legionaries and colonists of the Emperor Trajan's day, are known to Americans chiefly through the writings of "Carmen Sylva," the pen-name of Elizabeth

of Wied, the late Queen of Rumania. They are among the latest of our immigrant races.

Rumanian immigration began in a small way in 1893. It increased steadily, however, until their numbers are now estimated at 250,000. They are settled chiefly in the cities of the mid-West, where they find employment in the metal industries. There are about twenty Orthodox Rumanian churches in the United States.

Immigration

So recently have the Rumanians come amongst us that our Church has had but slight contact with them, but the announcement from Philadelphia, above referred to, indicates that we may yet have a very definite responsibility toward these Eastern Orthodox Christians. The congregation in question is composed of Rumanians by race, though politically they were Hungarians from the frontier district of Banat. Their case is a peculiar one. The Rev. E. S. Lane of St. John's Church, Northern Liberties, Philadelphia, in whose Parish House this Rumanian congregation is worshipping, after stating that they have cast off their Hungarian allegiance and have organized independently of the Orthodox Episcopate in Hungary, writes as follows: "They intend to remain independent of the Bishop of Arad (their Hungarian Bishop) until it is determined what is to become of the district of Banat. If it is given to Rumania, they will ask to be reinstated; if it remains Hungarian, they will be independent." In the latter case, there seems a possibility of this congregation accepting the jurisdiction of the Bishop of Pennsylvania, while permitted to retain their own rite. Mr.

A Tentative Approach

Lane writes that there is the closest relation between his congregation and these Rumanians, the children of the latter coming to Sunday School and receiving instruction from their own people. This is a striking instance, not only of the cordial relations which might be made efficient between the Eastern Orthodox Church and our own, but also of the peculiar interest which members of the Episcopal Church have in the reconstruction of European boundary lines.

III. Oriental Churchmen

The Chinese

The Chinese introduce an element distinct from all others, in both old and new immigration.

They represent an ancient and far-famed civilization. Isaiah mentions the "land of Sinim," which scholars identify with China. In the sixth century Nestorian missionaries carried the Faith into China. Marco Polo stirred the mediæval imagination with tales of the Far East. Cathay was a synonym for wealth and magnificence. The search for a short route to Cathay was an impelling motive in American discovery and exploration.

Chinese civilization is based on ancestor worship which gives conservatism to the social and political system, explains the devotion to locality and custom which is so marked among the people, and registers itself in the desire of the Chinese, even in America, to be buried finally in the home soil.

The Chinese arrived on our Pacific coast in the early 50's with the motley procession that was making

Chinese Immigration

its way to the gold fields. As their numbers increased, they entered a variety of occupations—gardening, laundering, domestic service. They engaged in salmon-canning in the Northwest, and found employment in the orchards, vineyards, and hop-fields of California, where their great capacity for continuous work made them a valuable asset. Industrious, thrifty, even-tempered, strictly honest, working patiently early and late through long hours at outdoor tasks, quiet, contented, reliable, trustworthy, the Chinaman was welcomed by Governors, Mayors, and Editors. His coming excited no concern, and his labor was a factor in the development of California, and the construction of the transcontinental railroads. With the growing opposition toward foreigners, which became pronounced in our politics in the '50s, the Chinese were marked for attack. The intensity of race prejudice and keen economic rivalry and jealousy fell heavily on these unoffending people. Anti-Chinese agitation gained momentum. Chinamen were often stoned, robbed and maltreated in the streets by hoodlums. Rioters sacked and burned their dwellings. The unthinking mob blamed their presence as the cause of drought, the failure of mines, the decline of stocks. Although heavy tax-payers, the Chinese had neither a voice in legislation nor adequate protection of our laws. It was charged that they were crowding American labor out of employment. They clung tenaciously to their national costume, and dwelt in segregation in their own quarter. The strong hostility finally registered itself in the Exclusion Act of 1882 which reduced their

numbers, and eliminated them as a factor in immigration.

In 1871, General Convention adopted a resolution instructing the Board of Missions to inquire as to means and agencies for religious work among the large number of Chinese then residing on our shores, particularly on the Pacific. From the very beginning of Chinese immigration, our Church in San Francisco has been mindful of these people. A Chinaman was confirmed in the first class presented to Bishop Kip, in 1854. The Rev. Edward Syle, an English missionary from Hong Kong, undertook evangelistic work among the Chinese in San Francisco, but did not meet any large response. In 1869, a large Chinese Sunday School was reported in connection with the Church of the Advent, San Francisco. In 1876, a native Chinese convert carried on work amongst his countrymen under the Rector of Trinity Church. In 1905, Deaconess Drant, who had experience in work among the Chinese in Honolulu, laid the foundations of the "True Sunshine Mission" in San Francisco, which has an offshoot in Oakland. It is under the pastoral care of a native priest, Rev. Daniel Gee Ng, ordained in 1913, and in both cases the Church owns its property. Chinese schools for women and children are taught by competent Chinese teachers who receive salaries for their work; while volunteer teachers maintain English night-schools for men, and Saturday sewing-schools. The Holy Communion is celebrated in Chinese every Sunday morning in San Francisco and Oakland, and nearly every communicant is present, though in some cases they come

Early Converts

from a distance after all-night work on Saturday. In 1913, a class of ten men was confirmed in Oakland—the largest number of Chinese confirmed at one time in America. The membership is also increased by communicants transferred from our Missions in China.*

Demand for Chinese Prayer-Book

In New York City occasional Services are held in the Cathedral for the Chinese, chiefly students at Columbia University. Although these students all speak English, their desire is for Services, especially the Liturgy, in their own tongue. Within the last few weeks the Board of Missions has been obliged to send to China for a supply of Prayer Books to meet this need.

The Japanese

The Japanese came into American life later than did the Chinese. Japan was opened to the brotherhood of nations by Commodore Perry in 1854. Some Japanese came here in the '80s, but prior to 1892 there was no considerable immigration. The Japanese readily adjust themselves to western dress and habits. They are ambitious, and seek permanent residence here. Many Japanese lads work as domestics, in order to attend night school and learn the language.

Japanese Missions in California

Our Church maintains several Missions to the Japanese with encouraging results. Work has been carried on steadily in San Francisco for twenty years. Christ Chapel reports thirty-one communicants. St. Mary's

*See, *The Spirit of Missions,* November, 1914, pp. 771-779.

CHINESE MISSION BIBLE CLASS, OAKLAND, CAL. a

"TRUE SUNSHINE," MISSION, SAN FRANCISCO, CAL.

Chapel, Los Angeles, under the Rev. J. M. Yamazaki, who attained distinction as a scholar at Berkeley Divinity School, is very prosperous. Bishop Johnson says: "We have a splendid property running from street to street, upon which there is a Church-house containing a community Chapel and also a recreation and amusement hall in which we have our kindergarten and to which our people come with great regularity for entertainments, and for such institutional work as we have started. In addition, we have an excellent rectory upon the same ground." The last report of St. Mary's shows thirty-five communicants.

In Sacramento, St. Barnabas' Mission reports thirty communicants. The following interesting account of the work of this Mission is given by Deaconess L. M. Kelton:

"The first year, English was taught to the Japanese, and a society for young Japanese women was formed where they were taught millinery, sewing and embroidery. Sunday School Services were also held for a mixed number of children—American and Japanese. The second year, our numbers in the English classes developed into an afternoon school, an evening class, and a Bible class for the advanced students. Beginners in music were also admitted. To the English classes came five doctors, two ministers, some Methodist lay-preachers, a student of chemistry and one in pharmacy. A number of Korean students applied for admission, and were accepted. Students have been placed in positions to earn their living while studying. A deaconess has had charge of the educational part of the work and care of the Mission-house. Two young women

volunteered their services as teacher and organist, and another devout Churchwoman as teacher in music. Three young men have also given volunteer services in teaching the young men of the evening school. A young Japanese lay-reader has been tireless in helping the work wherever he could. The Oriental is very unsettled in this country, and we have but few for two years in succession, and so, if we wish to establish well trained communicants, we are disappointed. Our work appears to be just seed-planting. Surrounding them on the Pacific Coast, is an unfriendly spirit, and until this disappears our Christian work with Orientals is bound to be difficult."

In Oregon

In Seattle there are two centers of Japanese work—a Mission-house containing a chapel at 1111 Yesler Way, and a Settlement House at King and Ninth Streets. Regular Services are maintained in Japanese. In one year there were reported fourteen persons baptized of whom three were men, two women; there are thirty-two communicants, of whom twenty-four are male; and there is a flourishing chapter of the Brotherhood of St. Andrew, numbering ten members. Mr. Genjiro Shoji, the Japanese lay-reader, is a Candidate for Orders, and carries on painstaking pastoral visitation and evangelistic work. There is a Sunday School of forty children, and their Lenten Offerings are highly creditable. A Bible women is at work among the Japanese women and children. "Our converts," says the Rev. Dr. Gowen, "have been scattered among the States. I hear of them as influences for good in distant logging camps; at work in Montana, Alaska, Hawaii, and, not least,

in Japan itself. There is no limit to the possibilities of this seed-sowing, and if the future peace of the world depends upon the good relations of Japan and the United States, it is of inestimable importance that we should implant, as speedily as possible, the principles of the Christian Faith in those who are now resident in our midst."

* * *

Conclusion

We have thus sketched in a very brief way, our Church's work among the many races who have made their homes on America's hospitable shores. We have seen how our Church, beginning in this country as the Church of English-speaking people, has gradually come into touch with people of practically every immigrant race, Occidental and Oriental. We have never been zealous to make proselytes from allied Churches. Toward the great historic Communions of the East we have sought to stand in relations of brotherly helpfulness. We have been ready always to extend sympathy to those bodies which are striving for freedom from the papal yoke, and to encourage reform along sound Catholic lines. Our attitude and method of approach differ materially from those of the Protestant bodies around us. In general we are adverse to the multiplication of separate denominations. The younger generation are spontaneously seeking our ministrations, and the American Church is vindicating itself to their own experience as the exponent of the noblest ideals of faith, worship and practice.

But hardly more than a beginning has been made. The immigrant races are scattered broadcast throughout the land. As we have seen, some tend to concentration in certain localities, others are more generally dispersed; but everywhere, and especially in our large cities, the presence of the immigrant is forced on our attention. This contiguity is to be welcomed as the Church's opportunity; in it lies a definite responsibility involving every member of the Church. During the war, the men of foreign birth or parentage offered their lives freely for the ideals upheld by America and the other free peoples of the world. It has been astonishing to note, in the casualty lists, the large preponderance of names of other than Anglo-Saxon origin. Loyalty to the United States on the part of these our fellow citizens was an outstanding feature of the war. The Church owes them sympathetic helpfulness. In some cases this will take the form of co-operation merely, in others there is sore need of establishing them in a new relation toward religious truth and practice; but always there must be, on the part of Churchmen toward the immigrant, a determined effort to understand his point of view, and to make allowances for his failure, as a "foreigner," to grasp at once the meaning of American ideals. This sympathetic understanding is essential to the establishing of a real point of contact and the gaining of helpful access to him and to his children. It is the children who are the Americans of the future, and toward them we have an unavoidable responsibility and a God-given opportunity.

In order to accept this, but little additional organi-

zation or machinery is essential. What is necessary, is the immediate direction of attention and interest, on the part of all Church people, toward those of alien race within their respective communities, with the object of giving to them the assurance, in practical fashion, that it is their privilege to be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

APPENDIX

NOTE A

(*Page 4*)

REFERENCE BOOKS

The following list of books is suggested for reading in connection with the various chapters in this book. It is impossible, of course, within the limits of our space to offer a complete bibliography. Only a very few of the available books have been selected, but it has been our aim to suggest such works as are, (1) directly connected with the topic, (2) within a moderate cost, and (3) most likely to be found in any well-appointed public library. In a few instances, as, for example, Miss Balch's *Our Slavic Fellow Citizens,* a book is recommended which is out of print. In such cases, however, the book is one which is presumably in every public library.

Among the books suggested, some are of notable importance. Such titles are starred.

CHAPTER I

*Christian Americanization. By Charles A. Brooks, D. D. Missionary Education Movement, New York, 1919.

The Making of an American. By Jacob A. Riis. The Macmillan Co., New York, 1904.

The Promised Land. By Mary Antin. Houghton, Mifflin Co., New York, 1912.

*Leadership of New America. By Archibald McClure. George H. Doran, New York, 1916.

Appendix

CHAPTER II

THE NEW IMMIGRATION. By Peter Roberts, Ph. D. The Macmillan Co., New York, 1912.

*IMMIGRANT FORCES. By William P. Shriver. Missionary Education Movement, New York, 1913.

THE IMMIGRANT: AN ASSET AND A LIABILITY. By Frederick J. Haskin. F. H. Revell Co., New York, 1913.

THE IMMIGRANT AND THE COMMUNITY. By Grace Abbott. The Century Co., New York, 1917. (Social-Economic.)

*RACES AND IMMIGRANTS IN AMERICA. By JOHN R. COMMONS. The Macmillan Co., New York, 1916.

WHERE OUR IMMIGRANTS SETTLE. (With excellent statistical maps.) F. W. Hewes. The World's Work, Vol. VI, 1903.

CHAPTER III

*GREEKS IN AMERICA. By Thomas Burgess. Sherman, French & Co., Boston, 1913.

*A STUDY OF THE EASTERN ORTHODOX CHURCH. By T. J. Lacey, Ph. D. Morehouse Publishing Co., Milwaukee, 1912.

THE GREEK ORTHODOX CHURCH. By C. Callinicos. Longmans, Green & Co., New York, 1918.

GREEK LIFE IN TOWN AND COUNTRY. By W. Miller. George Newnes, London, 1915.

THE SOURCES AND SETTLEMENT OF THE SYRIANS.

BUSINESS ACTIVITIES OF THE SYRIANS.

INTELLECTUAL AND SOCIAL STATUS OF THE SYRIANS.

THE SYRIAN AS AN AMERICAN CITIZEN.
By Louise S. Houghton, in *The Survey,* 1911-1912.

*SYRIA AND THE HOLY LAND. By George Adam Smith. George H. Doran Co., New York, 1918.

A FAR JOURNEY. By A. M. Rihbany. Houghton, Mifflin Co., New York, 1914.

*THE CHURCH OF ARMENIA. By Malachia Ormanian. A. R Mowbray & Co., London, 1912.

Appendix

CHAPTER IV

*Italian Life In Town and Country. By L. Villari. G. P. Putnam's Sons, New York, 1902.

The Social and Religious Life of Italians in America. By E. C. Sartorio. Christopher Publishing Co., Boston, 1918.

Italian Immigration of Our Times. By R. E. Foerster. Harvard University Press, Cambridge, Mass., 1919.

*Protestantism and the Latin Soul. By F. C. Capozzi. J. C. Winston Co., Philadelphia, 1918.

CHAPTER V

*The Land of the Midnight Sun. By Paul Du Chaillu. Harper & Bros., New York, 1881.

History of the Scandinavians, and Successful Scandinavians in the United States. By O. N. Nelson, Minneapolis.

The National Church of Sweden. By John Wordsworth, D. D. Morehouse Publishing Co., Milwaukee, 1911.

*The Church of Sweden and the Anglican Communion. By G. Mott Williams, D. D. Morehouse Publishing Co., Milwaukee, 1911.

*The Scandinavians in the Northwest. *The Forum*, Vol. XIV, pp. 103-109, Sept., 1892.

The following reference material may be procured, without cost, from the Government, or may be consulted in any public library.

Annual Reports of the Commissioner-General of Immigration. Government Printing Office, Washington, D. C.

Scandinavians in America. E. A. Ross. The Century Magazine, Vol. LXXXVIII, 1914.

A History of Scandinavian Studies in American Universities. S. J. Flom. Bulletin of the State University of Iowa, No. 153, 1907.

Appendix

CHAPTER VI

RUSSIA OF THE RUSSIANS. By H. W. Williams, Ph. D., Charles Scribner's Sons, New York, 1914.

CONQUESTS OF THE RUSSIAN CHURCH. By J. A. S. Edwards. Soc. Pro. Chr. Knowl., London, 1917.

*RUSSIA IN TRANSFORMATION. By A. J. Brown, D. D. F. H. Revell Co., New York, 1917.

*RUSSIA AND REUNION. By C. R. Davey Biggs, D. D. Young Churchman Co., Milwaukee.

SERVIA OF THE SERVIANS. By C. Miyatovic. Chas Scribner's Sons, New York, 1911.

*OUR SLAVIC FELLOW CITIZENS. By Emily G. Balch. New York, 1910.

THE DANGER ZONE OF EUROPE. By H. C. Woods. Little, Brown & Co., Boston, 1911.

FIFTY YEARS IN BULGARIA. A pamphlet published by the American Board of Commissioners for Foreign Missions, Congregational House, Boston, 1911.

*THE BALKANS. By Wm. M. Sloane. Methodist Book Concern, New York, 1914.

CHAPTER VII

*OUR SLAVIC FELLOW CITIZENS. By Emily G. Balch. New York, 1910.

*BOHEMIA AND THE CZECHS. By W. S. Monroe. Boston, 1910.

CECHS (BOHEMIANS) IN AMERICA. By T. Capek. Houghton Mifflin Co., New York, 1919.

CHAPTER VIII

*THE PROMISED LAND. By Mary Antin. Houghton Miflin Co., New York, 1912.

AN AMERICAN IN THE MAKING. By M. E. Ravage. Harper & Bros., New York, 1917.

*Chinese Immigration. By M. R. Coolidge, Ph. D. Henry Holt & Co., New York, 1909.

The Chinaman As We See Him. By I. M. Condit, D. D. F. H. Revell Co., New York, 1900.

The American-Japanese Problem. By S. L. Gulick. Chas. Scribner's Sons, New York, 1914.

*America and the Orient. By S. L. Gulick. Missionary Education Movement, New York, 1916.

MISCELLANEOUS

*The Races of Europe. By E. A. Grosvenor. The National Geographic Magazine, December, 1918.

*The Resurrected Nations. By I. D. Levine. F. A. Stokes Co., New York, 1919.

Dictionary of Races or Peoples. U. S. Senate Document No. 662, (Report of Immigration Commission, 1911). Now out of print, but probably to be found in public libraries.

*Nations in Rebirth. A series of articles recently published in *The Literary Digest.*

*The People of the Eastern Orthodox Churches, The Separated Churches of the East, and Other Slavs. Report of the Commission on Various Races, Province of New England, 1913. 25 cents. *Apply to Educational Department, 281 Fourth Avenue, New York.*

United States Religious Census Report, 1906. (*A history of every racial Church in the United States.*)

*The Book of Common Prayer Among the Nations of the World. By William Muss-Arnoldt, D. D. Soc. Prom. Chr. Knowl., London, 1914.

Appendix

NOTE B

(*Page 6*)

The following facts and figures give some idea of the magnitude of the immigration problem.

There are, in the United States, approximately 15,000,000 people of foreign birth or parentage, representing thirty-five races, and speaking fifty-four languages. They compose more than one half of the population in the States of Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Michigan, Wisconsin, Illinois, Minnesota, North and South Dakota, Montana, and Utah. Of the foreign born 72% live in the cities.

During the ten years 1870-1880, nearly 74% of our immigration came from northern Europe, and about 7% from southern Europe. During the last decade, the corresponding figures are 22% and 72%. These figures indicate the profound change which has come over the currents of immigration in recent years.

During the ten years preceding the Great War, we admitted more than 2,000,000 immigrants, over fourteen years of age, who were illiterates, and there are at present in the United States, 8,500,000 persons over ten years old—more than one-twelfth of the whole population—who can neither write nor read in any language whatever. This includes 30% of the negro population. In the rural districts, 10% of the population are illiterates. Out of the first two million drafted soldiers, 10% could not read their orders or understand them when delivered or read the letters sent from home, and, according to the Surgeon General's report, one drafted man in every four was unable to read or write.

The danger inherent in this condition of affairs becomes apparent when we consider that the non-English-speaking persons in the United States could out-vote the combined population of New York City, Chicago, and Philadelphia, or of

any State in the Union except New York. The foreign-born illiterate, if allowed to remain so, is a constant menace to our institutions, since he is shut away from other Americans, and becomes an easy prey for all kinds of agitators who speak his own language.

There is now before Congress a bill known as the Smith-Bankhead Americanization bill which is designed to ameliorate this intolerable condition by co-operative action on the part of the Federal and State Governments in teaching English to illiterates and non-English-speaking people over ten years of age. The bill provides for an appropriation of $12,500,000 a year until 1926, this money to be apportioned among the States with the proviso that each State is to receive its quota only on the condition that it matches the contribution dollar for dollar.

It is evident that the enactment of such legislation provides the Church with a new opportunity of unparalleled significance. It is for the Church to co-operate loyally in this undertaking, and to see to it that definite religious instruction proceeds hand in hand with the secular education to be provided by the State. Indeed, the whole Americanization programme of the Government should be watched with scrupulous attention by every Churchman.

NOTE C

(*Page 29*)

The following, quoted from *The Churchman* of December 28th, 1918, is of special interest.

"The Bureau of Education of the Department of the Interior has asked for the co-operation of the churches, in the Americanization of immigrants. Every pastor in the country has received a return postcard asking for information in regard to the foreign-born in his parish. Our Board of Missions has chosen Immigration as the subject for mission study in 1919-20. It is an appropriate time. With the end of the war an influx of immigrants from Europe may possibly be expected.

Although since 1914 immigration has naturally fallen off, we know that from 1900 to 1910 half a million more newcomers than the total population of the country in 1830, entered the ports of the United States.

In 1914 a division of Immigrant Education was established in the Bureau of Education with the following objects in view:

To give the immigrant better opportunities and facilities to learn of America and to understand his duties to America.

To unite in service for America the different factions among the several racial groups and to minimize in each race the antagonism due to old country conditions.

To cement the friendships and discourage the enmities existing among races and to bring them together for America.

To bring native and foreign-born Americans together in more friendly relations.

To give native-born Americans a better understanding of foreign-born Americans.

To develop among employers a greater personal interest in their foreign-born workmen and their families.

To encourage the foreign-born Americans to assist in the work of Americanization and to develop a more patriotic feeling toward the day's work.

To develop the school as the centre for Americanization work.

This is the program for which the co-operation of the churches is asked by the Government. Many rectors will find in it merely a formulation of their own aim in their work among the foreign-born. There are others who would do well to ponder all or many of its clauses in a spirit of studious prayerfulness."

Appendix

NOTE D

(Page 39)

LINGUISTIC CLASSIFICATION OF EUROPEAN PEOPLES

Our Indo-European or Ayran ancestors emerged from the mysterious table lands of Central Asia. The Hindo-Kush region has been suggested as their cradle-home. Some authorities incline to the steppe lands north of the Caspian as its location. From western Ireland to Calcutta extends a network of language, having a common ancestor. The Sanskrit is the earliest remains of this primitive Aryan tongue, preserving most nearly the conditions of the parent speech. On this basis of language the peoples of Europe may be divided into the following groups:

I. Greek.

II. Albanian—two dialects, Tosk and Gheg.

III. Celtic—made up of Irish, Manx, Scotch, Gaelic, Welsh, Breton and Cornish.

IV. Romantic (descendants of the old vulgar Latin), being French, Provencal, Italian, Spanish, Portuguese, Rumanian.

V. Teutonic—comprising English (Anglo-Saxon), German, Dutch, Norwegian, Danish, Swedish, and Icelandic.

VI. Letto—Lithuanian.

VII. Slavonic—which falls into three divisions.

(a) Eastern Slavs, being the Great Russians or Muscovites; the Little Russians comprising the Ruthenians; the White Russians of west central Russia.

(b) Western Slavs, being the Czechs of Bohemia and Moravia; the Slovaks; the Poles; the Kashubes; and the Wends or Lusatian Serbs (Sorbs they call themselves).

(c) Southern Slavs, being the Serbs; the Serbo-Croatians; the Slovenes, and the Bulgars who are Tartars by race.

Non-Ayran languages represented in Europe are, Hebrew, Turk, Finn, Magyar, and Basque.

Appendix

NOTE E
(*Page 50*)

In the administration of the Sacraments, the Orthodox Eastern Churches differ in certain particulars from the Anglican and our own American use. Baptism is generally by threefold immersion and, even in the case of infants, is immediately followed by annointing with consecrated oil which corresponds to Confirmation with us. In the Holy Communion, wafers are never used, but unleavened bread cut from the loaf; and the bread and wine are administered together, the bread being dipped in the wine and placed in the mouth of the communicant from a spoon. In the Nicene Creed the Greek says of the Holy Ghost, "who proceedeth from the Father," not, as in the Western Church, "from the Father and the Son." The latter is known as the "Filioque clause," and was one of the factors causing the division between the Eastern and the Western Churches.

The Eucharistic Office in the American Prayer Book, which bears the impress of the Scotch liturgy through the influence of Bishop Seabury, follows the Greek liturgy in the stress laid upon the invocation of the Holy Spirit in the Prayer of Consecration. The Greek liturgy is more gorgeous, more full of symbolism than ours. The lights and incense, the solemn procession, the holding aloft of the book of the Gospels, the gorgeous vestments resplendent with jewels, are all designed to teach religous truth. When the priest thrusts the altar-bread with the holy spear, the mind goes back to Him who was led as a sheep to the slaughter. When the star-cover is placed over the sacred Bread, we recall the star that came and stood over the place where the young Child was. The fanning of the elements symbolizes the breath of the Holy Spirit. The fervor of the saints is suggested by the warm water poured into the chalice. The Bishop's mantle with the bells attached, carries us back to the high priest's vesture in the ancient Jewish Church. But, on the whole, the striking thing about the Greek liturgy in comparison with ours, is the essential similarity rather than the difference in detail. The affiliations of the American Church are distinctly with the Eastern Orthodox.

NOTE F

(Page 55)

The following list will serve as a guide to the principal Greek churches in the United States:

Atlanta, Ga.; The Annunciation, 181 Central Avenue.
Buffalo, N. Y.:The Annunciation, Oak Street.
Boston, Mass.: The Annunciation, 46 Winchester Street.
Brockton, Mass.: The Annunciation.
Brooklyn, N. Y.: St. Constantine, Schermerhorn Street, near Court Street.
Birmingham, Ala.: Holy Trinity, 301 South 19th Street.
Baltimore, Md.: The Annunciation, Homewood Avenue.
Canton, O.: St. Charalampas, 6th Street and Walnut Avenue, S. E.
Cincinnati, O.: Holy Trinity, 124 East Third Street.
Clinton, Mass.: St. Nicholas, School Street.
Cleveland, O.: Holy Ghost, 1411 Kenilworth Avenue.
Charleston, S. C.: Holy Trinity, St. Philip and Shepard Streets.
Chicago, Ill.: Holy Trinity, 1101 South Peoria Street; St. Constantine, 6100 Michigan Avenue; Annunciation, La Salle near Oak.
Detroit, Mich.: The Annunciation, 80 Broadway.
Denver, Colo.: Theotokos, 37th Avenue and Lafayette Street.
Galveston, Tex.: Corner 43rd Street and Avenue "L."
Haverhill, Mass.: Holy Apostles, 19 Walnut Street.
Holyoke, Mass.: Holy Trinity, Main Street near Cabot
Indianapolis, Ind.: Theotokos, 27½ South Meridian Street
Ipswich, Mass.: St. Mary, Lafayette Road.
Kansas City, Mo.: Annunciation, 501 East Fourth Street
Lynn, Mass.: St. George, 20 Pleasant Street.
Los Angeles, Cal.: 1216 Julian Street.
Lowell, Mass.: Holy Trinity, Lewis & Jefferson Streets
Lewiston, Mo.: Holy Trinity, Lincoln Street.

Minneapolis, Minn.: Theotokos, 10th Avenue, corner Lake Street.
Manchester, N. H.: St. George, Pine and Valley Streets; Annunciation, Vine and Spruce Streets.
Moline, Ill.: St. George.
Milwaukee, Wis.: Annunciation, 664 Broadway.
Nashua, N. H.: Annunciation, 50 Ash Street.
Newark, N. J.: St. Nicholas, 149 Academy Street.
Norfolk, Va.: Annunciation, Freemason and Cumberland Streets.
New York, N. Y.: Holy Trinity, 151 East 72nd Street; Annunciation, 310 West 54th Street.
New Orleans, La.: Holy Trinity, 1220 Dorgenois Street.
Omaha, Neb.: St. John, 16th and Martha Streets.
Pueblo, Colo.: St. John, Spruce, corner Summit Avenue.
Portland, Ore.: Holy Trinity, East 17th and Taggart Streets.
Providence, R. I.: Annunciation, 333 Smith Street.
Peabody, Mass.: St. Basil, English Street.
Philadelphia, Pa.: Annunciation, 745 South 12th Street.
Pensacola, Fla.: Annunciation.
Pittsburgh. Pa.: Annunciation, 97 Fullerton Street; St. Nicholas, 547 Sixth Avenue.
Reading, Pa.: Constantine and Helena, Chestnut and Lemon Streets.
Springfield, Mass.: St. George, 36 Auburn Street.
Savannah, Ga.: St. Paul, Duffy and Barnard Streets
Schenectady, N. Y.: St. George, 25 Clinton Street.
Seattle, Wash.: St. Demetrius, Howard Avenue and Joh Street.
Sheboygan, Wis.: St. Spiridion, 1431 South 10th Street.
San Francisco, Calif.: Holy Trinity, Seventh Street.
St. Louis, Mo., Holy Trinity, 1901 Morgan Street.
Salt Lake City, Utah: Holy Trinity, 439 West 4th St., Sout
Tarpon Springs, Fla.: St. Nicholas.
Waterloo, Ia.: St. Demetrios, 512 Bluff Street.
Washington, D. C.: St. Sophia, 619 Sixth Street, N. W.
Wheeling, W. Va.: Apocalypsis.

Appendix

NOTE G

(*Page 61*)

In order to complete the record of Syrian immigration, mention should be made of certain groups, which, though in some cases they retain their Eastern rites, yet acknowledge the authority of the Pope and are in union with the Roman Church. To such Eastern communions is applied broadly the term "Uniat Churches."

The Maronites

The Maronites come to us from the Lebanon district of Syria, and derive their name from John Maron, a monk of the seventh century who abandoned the Orthodox Church, gained many followers, and, it is claimed, was the first Maronite Bishop. In 1182 the Maronites submitted to the Pope, although retaining many of their oriental rites and customs. The first Syrian immigrants of whom there is record were two brothers—Maronites—who, in 1875, came to this country as silk brokers, an industry for which the Lebanon district is famous. Today there are 17 Maronite churches in the United States, mostly in the East and all under the jurisdiction of the local Roman Bishops. Their liturgy has lost much of its oriental character and closely approximates the Roman Mass. They are therefore not strictly a Uniat Church.

The Melchites

The Melchites, though in full communion with Rome, retain unchanged their ancient Greek or Byzantine rites. They are therefore a strictly Uniat communion. Their liturgy differs in no way from that of the Orthodox Syrian Church. The language is the same, *icons* are in evidence, the Holy Communion is administered in both kinds and unleavened bread from the loaf is used, and some of their priests are married. They differ from the Orthodox in the acknowledgment of

the papacy, in the use of the *Filioque* clause in the Creed, and in the acceptance of certain distinctly Roman dogmas. There are less than 20 Melchite churches in the United States, all under the jurisdiction of the local Roman Bishops, though this Uniat Church has its own Patriarch who bears the title "Patriarch of Antioch, Alexandria and Jerusalem" and maintains a residence in each of these cities.

Chaldee Uniats and Catholic Syrians

In a still different class are two other Roman Catholic Syrian communions—the "Chaldee Uniats" and the "Catholic Syrians." These represent the results of out-and-out Roman Catholic missionary efforts and are made up of converts from among the Nestorians on the one hand, and the Jacobites on the other. Both of these Churches are in full communion with Rome though allowed to retain their original rites; each has its own Patriarch—the Chaldee Patriarch residing at Mosul (the ancient Nineveh), and the Catholic Syrian at Mardin in northern Mesopotamia. The Chaldee Uniats are not numerous in this country and play no part in American religious life. Of Catholic Syrians there are about 5,000 in scattered communities throughout the United States, some of whom may have been won over to various Protestant congregations.

NOTE H

(*Page 64*)

The official list of Syrian Orthodox priests under the jurisdiction of Bishop Aftimus is as follows:

Very Rev. Basil M. Kerbawy, 124 Pacific Street, Brooklyn, N. Y.

Very Rev. Emmanuel Abo-Hatab, 673 St. Denis Street, Montreal, P. Q., Canada.

Rev. Theo. Yanni, 1048 Catasuqua Ave., Allentown, Pa.

Rev. M. C. Saba, 307 Chestnut Street, Johnstown, Pa.

Rev. Job. Salloom, 622 Florence Street, N. E., Washington, D. C.

Rev. Solomon Boulos, 1104 Bedford Avenue, Pittsburgh, Pa.

Rev. Solomon Merhige, 1226 Victoria Avenue, New Kensington, Pa.

Rev. E. Hamati, 1111 Schoonmaker Avenue, Monessen, Pa.

Rev. George Kattouf, 380 Kling Street, Akron, O.

Rev. Joseph Kacere, 1709 South 9th Street, Cedar Rapids, Iowa.

Rev. Solomon Ferneny, 17 Nassau Street, Boston, Mass.

Rev. M. Abi-Hider, 17 Patton Street, Springfield, Mass.

Rev. Phillipous Abo-Assally, 207 Ellsworth Ave., S. W., Grand Rapids, Michigan.

Rev. A. B. Farah, 1016 Holiday St., Michigan City, Ind.

Rev. Sophronios Beshara, 45 Kearny Street, San Francisco, Cal.

Rev. Simion Issa, 1096 Apartado, Mexico, D. F., Mexico.

Rev. C. Doumany, 224 Brown St., Charleston, W. Va.

Rev. Elias Freyjie, 710 Forsythe Street, Beaumont, Tex.

Rev. Abraham Zaine, 269 Hunt Street, Central Falls, R. I.

Rev. John B. Hakim, 1171 South 10th St., Philadelphia, Pa.

Rev. Abdallah Khoury, 18 McCarreger Street, Wilkes-Barre, Pa.

Rev. Basil G. Mahfouz, 88 A. Lawrence Street, Boston, Mass.

Rev. George D. Maloof, 32 Hudson St., Boston, Mass.

Rev. Joseph M. Ghiz, 104 Norfolk Street, Worcester, Mass.

Rev. Joseph Elia, 387 South Main St., Wilkes-Barre, Pa.

Rev. George Mitchell, 51 Geneva Street, Geneva, N. Y.

Rev. George J. Peters, 305 Pacific Street, Brooklyn, N. Y.

Appendix

NOTE I

(*Page 102*)

As an illustration of successful work among Italians in the congested districts of a large city, Grace Chapel, New York, may be cited. It began more than twenty years ago, with a Day Nursery; but presently the necessity arose for definite religious ministrations to the parents, who had drifted away from the Church of Rome. The work has prospered greatly. Up to the close of 1917, 816 persons had been confirmed or received. In one year, the total was 108, and of the 86 adults, 55 were men. Italian Services, held every Sunday in Grace Chapel, are attended by an average of over two hundred and fifty persons. Social and educational work are carried on among the Italians in a "Neighborhood House," at 98 Fourth Avenue, built for this purpose twelve years ago. The educational work includes instruction, by members of the staff, in American government and citizenship. Here, too, are received nearly 20,000 visits a year on the part of Italians seeking information and advice regarding their life in America. No less than 1800 Italians are connected with this mission on the religious side, and almost as many or more on civic, educational and social lines. Among other noticeable results is a very decided improvement in the moral tone of the whole neighborhood, as shown by the police-court records. The Annual Report of this work—*I Rintocchi*—is most stimulating reading, and is a good illustration of the successful friendly approach, and of the value of beginning with children.

Of quite a different type, but no less promising, is the work carried on in the Diocese of Bethlehem, where the large Italian population is scattered and the work is necessarily less concentrated. At Easton, Trinity Parish attempts, with a

good measure of success, to assimilate the Italians with the life of the parish to an extent not so apparent elsewhere. Services, including a weekly celebration of the Holy Communion with an average atendance of sixty, are held in the Parish Church. The men have a club of fifty members; Italian children are welcomed in the Snuday School and in the Girls' Friendly Society. In the nearby village of Wind Gap a most prosperous work has been carried on for the past six years, the Italians themselves contributing generously to the support of the work. They form a settled colony, most of them owning their own homes. A Sunday School is conducted in English, to which also a few Hungarian and American children belong, and there are Services in Italian every Sunday. An Italian Chapel is about to be opened at West Bangor, not far from Wind Gap. Throughout the Diocese occasional Services are held; a monthly paper in Italian is published which reaches several thousands of individuals in their homes; and much social work is done in the way of supplying advice, assisting those who are in trouble or poverty, and in helping to secure employment.

These two illustrations serve to indicate the main lines along which approach may be made in bringing to the Italians the ministrations of the American Church.

A certain amount of literature is available for Church workers among Italians. The Prayer Book is, of course, obtainable in Italian translation. Besides this, the "Committee on Various Races," of the Province of New England, provides a pamphlet containing the Order for the Holy Communion (in English and Italian), and (in Italian only) the Baptismal Office, Confirmation, Morning and Evening Prayer, the Litany and a few Psalms. The same Committee has also issued a useful tract, both in Italian and English, intended, not to disturb the settled, but merely to giude those who are adrift, and therefore to be used only with the utmost care and judgment. It is entitled *Return to the Faith of your Forefathers*, and is a plain and simple statement regarding the Catholic quality of the Anglican Communion, with illustrations.

Appendix

There is wide divergence of opinion regarding the type of Service which most appeals to those Italians who have abandoned the Church of Rome and to whom, therefore, we can properly attempt to minister. The truth of the matter seems to be that the case is in no way different with Italians than with Americans. By some workers among Italians, the emphasis is laid upon the Protestant position of the Episcopal Church, and those who maintain this, report a successful appeal. Others stress the Catholic heritage of the Church, and report that this alone satisfies the Italian temperament. The matter can never be decided on *a priori* reasoning, nor will it prove wise to attempt to drive the Italian in either one direction or the other. He is led more easily. Given absolute sincerity and mutual understanding, the precise form in which the Italian is brought to express his innate spirit of worship will largely shape itself. The reader who desires to see this matter from the standpoint of an exceptionally well-informed Italian, should consult Capozzi's *Protestantism and the Latin Soul,* pages 141 to 167.

NOTE J

(*Page 102*)

Established Italian Congregations (where the Italian language is used at some or all of the Services).

New York, N. Y. Cathedral of St. John the Divine, Morningside Heights.
San Salvatore, 359 Broome St., the Rev. Sisto Noce.
Grace Chapel, 415 E. 13th St., the Rev. F. G. Urbano.
St. Augustine's Chapel, 105 E. Houston St., the Rev. Sisto Noce.
Chapel of the Incarnation, 240 E. 31st St., the Rev. E. M. H. Knapp.
Calvary Chapel, 342 E. 23rd St., the Rev. Henry Chierra.
St. Mark's Chapel, 10th St. and Ave. A., the Rev. Edward Gabler.
St. Ambrose Mission, 236 E. 111th St., the Rev. A. Cincotti.
All Saints' Church, Henry and Scammell Sts., the Rev. K. S. Guthrie.
Church of the Holy Redeemer, Port Richmond, Staten Island, the Rev. Carmelo Di Sano.
New Dorp Beach Chapel, Staten Island, the Rev. Carmelo Di Sano.
St. Mary's Mission, 4628 White Plains Avenue, the Rev. Lorenzo Di Sano.

Brooklyn, N. Y La Chiesa dell' Annunziata, 1412 67th St., the Rev. John Castelli.

Oyster Bay, N. Y.	Christ Church.
Utica, N. Y.	Holy Cross Church, the Rev. Salvatore Zedda.
Philadelphia, Pa.	La Chiesa della L'Emmanuello, Christian St., east of 11th, the Rev. T. E. Della Cioppa.
	Calvary Church, Mannheim St. and Pulaski Ave., the Rev. Franklin S. Moore.
	Italian Mission, St. George's Church, Richmond, the Rev. Silvio Biagini.
Wind Gap, Pa.	St. Mary's Church, the Rev. C. Capozzi.
Hartford, Conn.	Italian Mission of St. Paul, the Rev. Paolo Vasquez.
Bridgeport, Conn.	St. John Baptist, the Rev. Gennaro Staino.
Boston, Mass.	Chapel of St. Francis of Assisi, the Rev. H. C. Sartorio.
Chicago, Ill.	Church of St. John the Evangelist, Rees and Vine Sts., the Rev. Joseph Anastasi.
Youngstown, O.	Church of San Rocco, the Rev. Oreste Salcini.
Gary, Ind.	Church of San Antonio, the Rev. Nicola Accomando.

Appendix

NOTE K

(*Page 128*)

Scandinavian Episcopal Churches in the United States

Boston, Mass., St. Ansgarius, Rev. A. W. Sundelöf, Litt. D.
Providence, R. I., St. Ansgarius, Rev. John E. Almfeldt.
New York City, St. Bartholomew's Chapel, Rev. Eric G. Ericson.
Yonkers, N. Y., St. Johannes, Rev. J. G. Hammarsköld, D.D.
Chicago, Ill., St. Ansgarius, Rev. Carl A. Nybladh.
Galesburg, Ill., St. John's, Rev. C. O. Nybladh.
Minneapolis, Minn., St. Ansgarius, Rev. Fritz L. Anderson; St. Johannes, Rev. P. Broburg; the Messiah, Rev. F. L. Anderson.
St. Paul, Minn., St. Sigfrid's, Rev. P. Broburg.
Cokato, Minn., St. Sigfrid's, Rev. W. E. Harmann.
Litchfield, Minn., Emmanuel, Rev. W. E. Harmann.
Eagle Bend, Minn., Emmanuel, Rev. Eric Forsberg.
Duluth, Minn., St. Peter's, Rev. W. E. Harmann.

NOTE L

(*Page 152*)

The Russian people are divided into a number of geographical groups, which divisions have a partial racial significance as well.

By far the largest group are the "Great Russians" who occupy a broad strip of territory running north and south through the centre of European Russia, including Petrograd on the west, Moscow to the southeast, and Nizhni-Novgorod on the east. It extends south nearly to the Caucacus Mountains. Very few Great Russians are found among our immigrants.

The "Little Russians" occupy a smaller area in southwestern Russia, east of Austria-Hungary and north of the Black Sea. The majority of our Russian immigrants belong to this group Numbers of Little Russians are found to the west of the Carpathian Mountains in Austria-Hungary where they are called "Ruthenians," and are listed as such in our Government statistics of immigration.

An ill-defined group of commingled Russians, Poles and Lithuanians, is known as "White Russians" and occupy the Province of West Russia, southeast of the Baltic Sea. As immigrants they are not distinguishable from the Little Russians.

Mention is made in the text, of other Russian groups such as the Finns (including the Lapps), the Lithuanians, the Letts, etc.

For further details regarding these groups the reader is referred to the Report published in 1913 by the Commission appointed by the Province of New England to consider cooperation with the Eastern Orthodox Churches. This report may be obtained through the Educational Department, 281 Fourth Avenue, New York. Price, 25c. postpaid.

NOTE M

(*Page 155*)

The Russian official list for 1918 reports these Serbian churches:

Jackson, Cal., St. Savvas' Church.
Chicago, Ill., Holy Resurrection.
Gary, Ind., St. Savvas' Church.
Indiana Harbor, Ind., St. George's Church.
Kansas City, Kan., St. George's Church.
Detroit, Mich.
Chisholm, Minn., St. Basil's Church.
Butte, Mont., Holy Trinity Church.
St. Louis, Mo., Holy Trinity Church.
Omaha, Neb., St. Nicholas' Church.
Barberton, O.
Johnstown, Pa.
McKeesport, Pa., St. Savvas' Church.
Steelton, Pa., St. Nicholas' Church.
Wilmerding, Pa., St. Nicholas' Church.
Youngwood, Pa., Holy Ascension Church.
Mingo Junction, Pa., Holy Resurrection Church.
Pittsburgh, Pa., St. George's Church.
Milwaukee, Wis., St. Savvas' Church.

To these should be added congregations in Cleveland, South Bethlehem, Pa., South Bend, Ind., and Salt Lake City, Utah.

Appendix

NOTE N

(*Page 196*)

The so-called "Old Catholics" or "Christian Catholics," represent a secession from the Church of Rome caused by the promulgation, in 1870, of the dogma of papal infallibility. A large number of prominent Roman Catholics, at first in Germany and later in other European countries, declined to accept the decree, and at a meeting held in Munich in September, 1871, a resolution, among others, was passed looking toward definite relations with the Greek, Russian, Anglican and Protestant Communions. No fundamental change in doctrine was proposed, but merely a return to the ancient Catholic system of the diocesan episcopate as distinguished from the centralized authority of the Bishop of Rome.

The most prominent Roman Catholic opponent of the Vatican decree of 1870, was undoubtedly Dr. J. J. von Döllinger, of Munich, one of the greatest theologians and scholars of his day (1799-1890). The Old Catholics would have elected Döllinger Bishop had he been willing to take the final and logical step after his excommunication. "As for myself," he wrote later, "I consider that I belong by conviction to the Old Catholic community."

The movement has attained no extraordinary degree of success; but, on the other hand, it has by no means shown signs of failure. It represents a determined protest against papal claims, while at the same time holding firm, in large measure, to Catholic faith and order.

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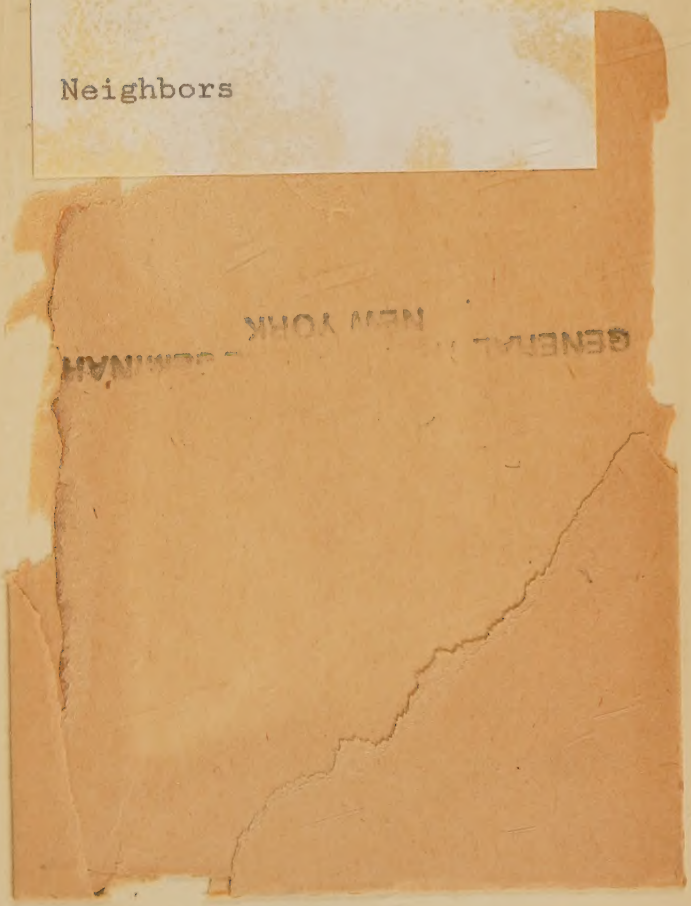

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